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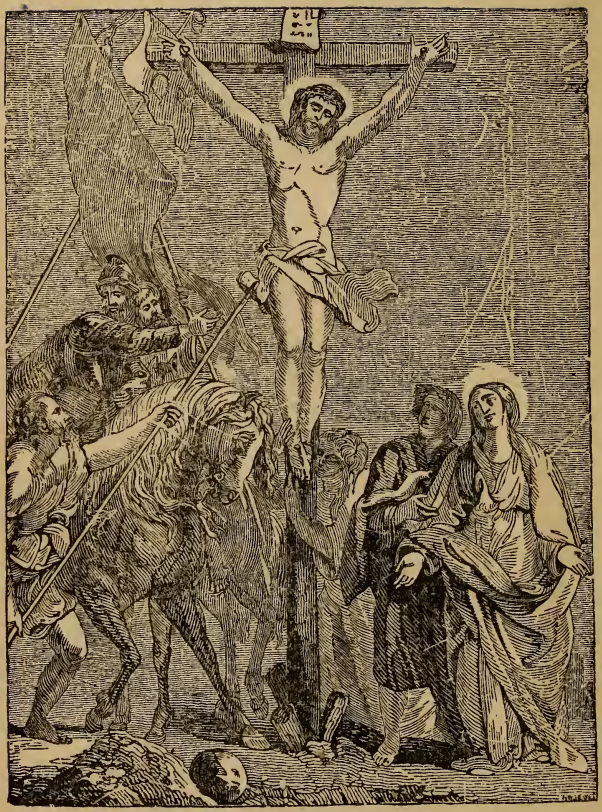

THE

CLOCK OF THE PASSION

OF

Our Lord Jesus Christ:

WITH CONSIDERATIONS ON THE PASSION.

TRANSLATED FROM THE ITALIAN OF ST. ALPHONSUS LIGUORI, BY A CATHOLIC CLERGYMAN.

TO WHICH IS ADDED THE "STATIONS OF THE CROSS," THE "STATIONS OF THE PASSION," AS THEY ARE PERFORMED IN JERUSALEM, &C.

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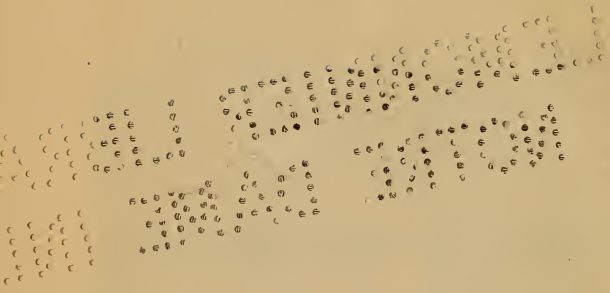

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The Clock of the Passion

OF

OUR LORD JESUS CHRIST.

At six o'clock in the evening. Jesus enters into the Cenacle, to make there the Pasch and to wash the feet of his apostles, and even of Judas.

Aspiration.

I adore thee, O my divine Jesus! in this profound humility. Grant me the grace of abasing myself beneath all creatures, and purify my soul from all the stains of sin. We adore thee, O Jesus, because thou hast redeemed us by thy holy cross.

At seven o'clock. Jesus Christ institutes the holy sacraments, and predicts to his apostles that one of them would betray him.

Aspiration.

I thank thee, O my God, for the institution of the holy sacrament, and for the gift that thou then madest us of thy precious body and blood. Never permit me, I conjure thee, to receive thee unworthily. We adore, &c.

At eight o'clock. Jesus passes the torrent of Cedron to go to the Garden of Olives, followed by his three disciples.

Aspiration.

Grant me the grace, my divine Saviour, that the three powers of my soul may be always so occupied with thee, that passing the torrent of this life, I may never abandon myself to that of my passions. We adore, &c.

At nine o'clock. Jesus prays to his heavenly Father, and goes to visit his disciples; he finds them asleep, and he admonishes them to watch and to pray.

Aspiration.

O my God! draw my soul from this mortal lethargy in the way of salvation

and grant me, by the merits of thy prayer in the Garden of Olives, the true gift of prayer. We adore, &c.

At ten o'clock. Jesus is consoled by an angel, and begins to sweat blood.

Aspiration.

O my divine Jesus! I renounce with all my heart all natural and human consolations; make thy precious blood flow upon my soul, to purify and to sanctify it. We adore, &c.

At eleven o'clock. Jesus goes to meet his enemies. Judas betrays him with a kiss.

Aspiration.

I adore you, my divine Master! I have a horror of the treason of your disciple. Never permit me to imitate him by receiving thee unworthily in the holy communion. We adore, &c.

At midnight. Jesus is taken, bound and tied with cords, by the Jews, who outraged him, conducting him with many indignities to Jerusalem.

Aspiration.

Deliver me, sweet Jesus! from the bonds of the servitude of sin, which is thy enemy and mine, and attach me inseparably to thee. We adore, &c.

At one o'clock. Jesus is conducted to the house of Annas, and from there to the house of Caiphas, accused by false witnesses.

Aspiration.

I beg of thee the grace, my divine Jesus, to profit so well by the holy example, that I may suffer willingly all the accusations that can be formed against me, without offering any excuse. We adore, &c.

At two o'clock. Jesus is denied three times by St. Peter, and the cock crew; and Jesus having looked at him, made him sensible of his fault.

Aspiration.

Cast upon me, O my divine Jesus, a look so favorable that it may penetrate my heart with a lively contrition for my

sins, and grant me the grace that having imitated St. Peter in his infidelity, I may imitate him in his penitence. We adore, &c.

At three o'clock. The Jews blindfolded the eyes of Jesus, and striking him, ask him to guess who had struck him.

Aspiration.

Adorable Jesus! close my eyes and my heart to all the objects of the earth, in order that, being open but to thy sufferings and humiliations, I may unite myself to them with all my heart. We adore, &c.

At four o'clock. Jesus is sent bound to Pilate, who interrogates him on his royalty; Jesus answers him that his kingdom is not of this world.

Aspiration.

I acknowledge thee, my God, for the King of my heart: banish from it thy enemies, in order that I may merit that at the hour of my death thou mayst acknowledge me for thy child. We adore, &c.

At five o'clock. Pilate sends Jesus to Herod, who clothes him with a white garment in derision.

Aspiration.

Grant me, amiable Saviour, this holy folly, in which consists all true wisdom. We adore, &c.

At six o'clock. Jesus is compared to Barabbas.

Aspiration.

O my adorable Saviour! it is to cure my pride and my ambition that thou hast willed to be compared to a thief and a murderer. My pride will be extreme if thy humility destroy it not. We adore, &c.

At seven o'clock. Jesus is fastened to the pillar and cruelly scourged.

Aspiration.

Pardon me, Lord, my too great sensibility and delicacy, and by the precious blood that thou hast shed in thy flagellation, purify my soul from all the stains of sin. We adore, &c.

At eight o'clock. Jesus is crowned with thorns, and they put a reed in his hand in derision.

Aspiration.

They are my sins of thought, O my divine Saviour, which have forced into thy sacred head this cruel crown of thorns! transpierce my heart with them, I conjure thee, and destroy my pride by thy humiliations. We adore, &c.

At nine o'clock. Pilate presents Jesus to the people, saying to them, Behold the man.

Aspiration.

Oh, how much has it cost thee, my divine Jesus, to be made man! However disfigured thou art by my sins, I adore thee and acknowledge thee for my Lord and my God. We adore, &c.

At ten o'clock. Jesus is condemned to death.

Aspiration.

O my Saviour! you have suffered yourself to be condemned to death to give me

the life of grace; grant me, I beseech thee, so to profit by it, that I may not have the misfortune of being condemned by thee at the hour of my death. We adore, &c.

At eleven o'clock. Jesus is charged with his cross, and carries it to Calvary.

Aspiration.

Oh! how the weight of my sins oppresses thee, my adorable Saviour! pardon me them, I conjure thee, by this heavy Cross which thou hast carried to Calvary, and grant me by it the grace to bear patiently all those that thou shalt please to send me. We adore, &c.

At twelve o'clock. Jesus is fastened to the cross between two thieves.

Aspiration.

I adore thee, O my Saviour Jesus Christ crucified! I beg of thee, very humbly, the pardon of all my sins; I give thee my heart; fasten it to thy Cross, I beseech thee, with the three di-

vine virtues of faith, hope and charity. We adore, &c.

At one o'clock. Jesus converts the good thief and prays for his enemies.

Aspiration.

Remember me, my divine Saviour, now that thou art in thy kingdom, and pardon me my sins, since for the love of thee I pardon, from my heart, all persons who may have offended me. We adore, &c.

At two o'clock. Jesus exclaims, I thirst, and recommends his holy Mother to his well-beloved disciple.

Aspiration.

I thirst after thee, adorable Jesus, refresh my languishing soul, which desires but thee, and give me, I conjure thee, to thy holy Mother. We adore, &c.

At three o'clock. Jesus expires upon the Cross, after having said, "All is consummated."

Aspiration.

Grant me the grace, my divine Saviour, by this last sigh, which terminated

the work of our redemption, in terminating thy life, that the last of mine may be united to it, and may I be so happy as to render it into your heart. We adore, &c.

At four o'clock. Jesus has his side pierced with a lance; there flowed from it blood and water.

Aspiration.

Precious blood of my Saviour, sanctify me; sacred water which flowed from his side, wash and purify my soul from all sin. We adore, &c.

At five o'clock. Jesus is taken down from the Cross and put into the arms of his Holy Mother.

Aspiration.

O holy Virgin! by this sword of sorrow which transpierced your sacred heart, imprint in mine all the sufferings of your divine Son; make me feel them so sensibly in this life, that they may be for me a source of glory in the next. We adore. &c.

CONSIDERATIONS

ON THE

PASSION OF JESUS CHRIST,

DESCRIBED IN SIMPLE LANGUAGE, ACCORDING TO THE NARRATION OF THE HOLY EVANGELISTS.

INTRODUCTION

St. Augustine says, that there is nothing more condusive to the attainment of eternal salvation, than to think every day on the pains which Jesus Christ has suffered for the love of us. "Nothing is more salutary than to think daily on what the Man-God has endured for us." And before him, Origen said, that sin cannot reign in the soul that frequently medi tates on the death of the Saviour. "It is certain that, when the death of Christ is carried about in the soul, sin cannot reign in it." Besides, our Lord revealed to a holy solitary, that there is no

exercise better calculated to kindle in the heart the fire of divine love, than the meditation of his passion. Hence, Father Balthazzar Alverez used to say, that ignorance of the treasures we have in the passion of Jesus Christ, is the ruin of Christians. Hence, he would tell his penitents, that they should not consider themselves to have done anything until they had succeeded in always keeping in the heart Jesus crucified. According to St. Bonaventure, the wounds of Jesus are wounds which soften the hardest hearts, and inflame the most frozen souls. "O vulnera," exclaimed the saint, "corda saxea vulnerantia, et mentes congelatas inflammantia."

Hence the learned author writes (*Croiset sopr. le dom. tom.* 3) that there is nothing which unfolds to us the treasures contained in the sufferings of Jesus Christ, better than the simple history of his passion. To inflame a faithful soul with divine love, it is enough to reflect on the narration which the holy Exangelists have given of the sorrows of the Redeemer, and to view with the eyes of a Christian

all that the Saviour has suffered in the three principal theatres of his passion: that is, in the garden of Olives, in the city of Jerusalem, and on Mount Calvary. The contemplations which devout authors have made and written on the passion, are useful and beautiful; but certainly a single word from the sacred Scriptures makes a greater impression on a Christian than a hundred and a thousand contemplations and revelations ascribed to certain holy souls; for the Scripture assures us, that whatever they attest is certain with the certainty of divine faith. Hence I have resolved, for the benefit and consolation of souls enamoured to Jesus Christ, to arrange in order, and to relate in simple language (adding a few brief reflections and affections) what the holy Evangelists say of the passion of Jesus Christ. They supply abundant matter for the meditations of a hundred and a thousand years, and at the same time the most powerful motives to inflame us with holy charity towards our most loving Redeemer.

O God, how is it possible for a soul

that has faith, and reflects on the sorrows and ignominies which Jesus Christ has suffered for us, not to burn with love for him, and not to conceive strong resolutions to become a saint, in order not to be ungrateful to so loving a God? Faith is necessary; for had not faith assured us of it, who could ever believe what a God has actually done for the love of us? "He emptied himself, taking the form of a servant"—Phil. ii. 7. Who, had he not the infallible assurance of faith, could, at the sight of Jesus, born in a stable, believe that he is the God who is adored by the angels in heaven? How, without the aid of faith, can he who beholds the Saviour flying into Egypt, in order to escape from the hands of Herod, believe that he is omnipotent? How could we, without the assurance of faith, believe that he whom we see sorrowful unto death in the garden, is infinitely happy? or that he who was bound to a pillar, and suspended on a gibbet, is the Lord of the universe?

How great should be our astonishment if we saw a king become a worm, crawl-

ing along the earth, living in a filthy hole, and thence making laws, appointing ministers, and governing his kingdom? O holy faith, unfold to us who Jesus Christ is, who this man is, who appears as insignificant as the rest of men. "The Word was made flesh"—John i. 14. St. John assures us that he is the eternal Word, the only-begotten of God. And what sort of life has this Man-God led on earth? Behold it described by the prophet Isaias: "And we have seen him... despised and most abject of men, a man of sorrows"—Isaias liii. 2, 3. He wished to be a man of sorrows, that is, he wished to be afflicted with all sorrows, and not to be for a moment free from pain. He was a man of sorrows and loaded with insults: "*Despised and the most abject of men.*" Yes, for Jesus was the most insulted and maltreated of all mortals, as if he had been the last and most contemptible of men. A God bound as a malefactor by the officers of justice! A God scourged as a slave! A God treated as a mock king! A God dying on an infamous gibbet! How great the impression

which these prodigies should make on him who believes them? How great the desire which they should infuse of suffering for Jesus Christ? St. Francis de Sales has said: "All the wounds of the Redeemer are, as it were, so many mouths which teach us how we ought to suffer for him. The science of the saints consists in constantly suffering for Jesus; by constantly suffering for him, we shall soon become saints. How ardent the love with which we shall be inflamed at the sight of the flames which are found in the bosom of the Redeemer? Oh! what a happiness to burn with the same fire with which our God burns? How delightful to be united to God with the chains of love!"

But why do so many Christians behold with indifference Jesus on the cross? During the holy week they assist at the celebration of his death, but without sentiments of tenderness or gratitude, and as if they commemorated an event which never happened, or which does not concern them. Perhaps they neither know nor believe what the Gospels relate of the passion of Jesus Christ? I answer

and say, that they know it and believe it, but they do not reflect on it. Ah! for them who believe and reflect on the passion of the Redeemer, it is impossible not to burn with love for a God who suffers such torments, and dies for the love of them. "The charity of Christ presseth us"—2 Cor. v. 14. The apostle meant to say, that in thinking on the passion of our Lord, we should consider not so much the sorrows and insults which he suffered, as the love with which he bore them; for Jesus Christ wished to submit to such torments, not only to save us (since for our salvation a single petition offered by him to his Father would be sufficient), but also to make us understand the affection which he entertained for us, and thus gain our hearts. Ah! a soul that thinks on this love of Jesus Christ cannot but love him. "The charity of Christ presseth us." She will feel herself bound and constrained, as it were by force, to consecrate all her affections to him. Hence Jesus Christ has died for us all, that we may live no longer to ourselves, but to this most loving Redeemer,

who has sacrificed his divine life for our salvation.

O happy you, O loving souls, who frequently meditate on the passion of Jesus! "You shall," says Isaias, "draw waters with joy out of the Saviour's fountains"—Isa. xii. 3. From the blessed fountains of the wounds of the Saviour you shall continually draw waters of love and confidence. And how can even the greatest sinner (if he repent of his sins) ever despair of the divine mercy at the sight of Jesus crucified, when he knows that the eternal Father has placed on his beloved Son all our sins, that he might atone for them? "And the Lord hath laid on him the iniquities of us all"—Isa. liii. 6. How, says St. Paul, can we be afraid that God will refuse us any grace after having given us his own Son? "He that spareth not even his own Son, but delivered him up for us all, how hath he not also with him given us all things"—Rom. viii. 32.

SECTION I.

JESUS ENTERS JERUSALEM.

"Behold thy king cometh to thee, meek and sitting on an ass, and a colt, the foal of her that is used to the yoke"—Mat. xxi. 5. Our Redeemer, at the approach of the time of his passion, sets out from Bethania for Jerusalem. Let us here consider the humility of Jesus Christ, who is the King of Heaven, in condescending to enter that city sitting on an ass. O Jerusalem, behold thy king comes to thee in humility and meekness. Be not afraid that he comes to rule over thee and to take possession of thy riches; for he comes all love and mercy to save thee, and to purchase life for thee by his own death. The people who, for some time entertained a veneration for him on account of his miracles, and particularly of the last which he wrought, in raising Lazarus from the dead, go out to meet him. Some strewed their garments on the way before him, others spread out branches of trees to do him honour. Oh!

who would have ever imagined that that Lord, who was received with so many honours, should have to appear in a few days with a cross on his shoulders, as a criminal condemned to death.

Didst thou then, my dear Jesus, wish to make this glorious entry, that the greater the honour with which thou wast received, the more ignominious might be thy passion and death? The praises which this ungrateful city now gives thee will be changed into insults and maledictions. They now say: "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord"--Mat. xxi. 9. Glory to thee, O Son of David; be for ever blessed, since thou comest for our welfare in the name of the Lord. And afterwards they will raise their voice and exclaim: "Away with him, away with him, crucify him, crucify him." Pilate, (they will say,) take away this miscreant from before our eyes; crucify him, and do not leave him any longer in our view. Now they spread their garments before thee, and they will afterwards strip thee of thy clothes in order to scourge and crucify thee. They

now take branches of palm to spread them under thy feet, and afterwards they will take branches of thorns to pierce thy head. Now they pour so many benedictions upon thee, and afterwards they will load thee with contumely and blasphemies. Go then, my soul, and say to him with love and gratitude: "Blessed is he that cometh in the name of the Lord." My beloved Redeemer, be for ever blessed, since thou art come to save us; if thou had not come, we should be all lost.

"And when he drew near the city, he wept over it"—Luke xix. 41. When Jesus approached the unhappy city of Jerusalem, he looked at it, and wept over its ingratitude and destruction. Ah, my Lord, in weeping over the ingratitude of Jerusalem, thou didst also weep over my ingratitude and the destruction of my soul. My beloved Redeemer, thou didst weep at the sight of the injury I have done myself in banishing thee from my soul, and in constraining thee to condemn me to hell after thou hadst died for my salvation. Ah, leave weeping to me, for I alone should weep at the thought of the

injury I have offered to thee, in offending thee and separating myself from thee after thou hadst loved me so tenderly. Eternal Father, for the sake of the tears which thy Son then shed over me, give me sorrow for my sins. And thou, O loving and tender heart of my Jesus, have mercy on me; for I detest above all things the offences I have given thee, and I resolve to love nothing but thee.

After his entry into Jerusalem, Jesus labored the entire day in preaching and curing the sick; but in the evening there was no one to invite him to sleep in his house; and therefore he was obliged to return to Bethania. My sweet Lord, if others banish thee, I will not banish thee. There was once an unhappy time when I ungratefully banished thee from my soul; but now I set a greater value on being united with thee, than on the possession of all the kingdoms of the earth. Ah my God, who shall be able ever again to separate me from thy love?

SECTION II.

THE COUNCIL OF THE JEWS, AND THE TREACHERY OF JUDAS.

"The chief priests, therefore, and the pharisees gathered a council, and said: What do we, for this man doeth many miracles?"—John x. 47. Behold how, at the very time that Jesus Christ was employed in working miracles for the benefit of all, the first personages of the city assembled to plan the death of the author of life. Behold what the impious Caiphas said: "It is expedient for you that one man should die for the people, and that the whole nation perish not."—John xi. 50. From that day, says St. John, they sought a means of putting Jesus to death. Ah, Jews, fear not; this your Redeemer does not fly away; no, he has come on earth to die, and by his death to deliver you and all men from eternal death!

But behold, Judas presents himself to the high priests, and says: "What will you give me, and I will deliver him unto you!"—Mat. xxvi. 15. Oh, how great

was the joy with which the Jews exulted, through the hatred they bore to Jesus Christ, when they saw that one of his own disciples offered to betray him, and to deliver him into their hands! Let us here consider the exultation of hell when a soul that has served Jesus Christ for several years, betrays him for a miserable good, or a vile pleasure. But, O Judas, since you wish to sell your God, at least demand the price which he is worth. He is an infinite good, and is therefore worth an infinite price. But, O God! you conclude the sale for thirty pieces of silver. "But they appointed him thirty pieces of silver"—*ib.* Ah my unhappy soul, leave Judas, and turn thy thoughts on thyself. Tell me for what price hast thou so often sold the grace of God to the devil? Ah my Jesus, I am ashamed to appear before thee, when I think of the injuries I have done thee. How often have I turned my back upon thee, and preferred before thee, some temporal interest, the indulgence of caprice, or a momentary and vile pleasure? I knew that by such a sin I should lose thy friendship, and I have vol-

untarily exchanged it for nothing. Oh that I had been dead rather that have offered thee so great an outrage! My Jesus, I repent with my whole heart, I would wish to die of sorrow for it.

Let us here consider the benignity of Jesus Christ, who, though he knew the appointment which Judas had made, did not banish him from his presence when he saw him, nor look at him with an unfriendly eye, but admitted him into his society, and even to his table, and reminded him of his treachery, for the sole purpose of making him enter into himself. When he saw him obstinate, he even prostrated himself before him, and washed his feet in order to soften his heart. Ah my Jesus, I see that thou dost treat me in the same manner. I have despised and betrayed thee, and thou dost not cast me off. Thou dost regard me with love, thou dost admit me even to thy table of the holy communion. My dear Saviour, oh that I had always loved thee! And how shall I be ever again able to depart from thy feet and renounce thy love?

SECTION III.

THE LAST SUPPER OF JESUS WITH HIS DISCIPLES.

"Jesus knowing that his hour was come to pass out of this world to the Father; having loved his own who were in the world, he loved them unto the end"—John xiii. 1. Knowing that the time of his death and departure from this world was come, and having hitherto loved men even to excess, he wished to give them the last and the greatest proof of his love. Behold him seated at table, all on fire with charity, turning to his disciples and saying: "With desire I have desired to eat this pasch with you"—Luke xxii. 15. My disciples (and he then said the same to us all), know that I have desired nothing during my whole life but to eat this last supper with you; for after it I shall go to sacrifice my life for your salvation.

Then, O my Jesus, dost thou desire so ardently to give thy life for us, thy miserable creatures? Ah! this thy desire inflames our hearts with a desire to suffer

and die for the love of thee, since thou dost condescend to suffer and die for the love of us. O beloved Redeemer, make known to us what thou willest from us: we are willing to please thee in all things. We sigh to give thee pleasure, to correspond at least in part to thy great love for us. Increase always more and more this blessed flame within us: may it make us forget the world and ourselves, that from this day forward we may think only of pleasing thy enamoured heart.

Behold at table the paschal lamb, the figure of our Saviour; as the former was consumed at supper, so on the following day the world was to behold on the altar of the cross, Jesus Christ, the Lamb of God, consumed by torments.

"He therefore leaning on the breast of Jesus"—John xiii. 25. Happy thou O beloved John, who leaning thy head on the bosom of Jesus, didst then understand the tenderness of the love of this loving Redeemer for the souls that love him! Ah my sweet Lord, thou hast frequently favoured me with a similar grace. Yes, I too have felt the tenderness of thy af-

fection for me, when thou didst console me with celestial lights and spiritual sweetness; but after all thy favours, I have not been faithful to thee. Ah, do not permit me to live any longer ungrateful to thy goodness. I wish to be all thine: accept me and assist me.

"He riseth from supper, and layeth aside his garments, and having taken a towel girded himself. After that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded" —John xiii. 4, 5. My soul, behold thy Jesus, rising from the table, laying aside his garments, taking a white cloth and girding himself with it: he afterwards puts water into a basin, kneels down before his disciples, and begins to wash their feet. Then the sovereign of the universe, the only begotten of God, humbles himself so as to wash the feet of his creatures. O angels, what do you say? It would have been a great favour if Jesus Christ had permitted them, as he did Magdalene, to wash his divine feet with their tears. But no; he wished to place

himself at the feet of his servants in order to leave us at the end of his life this great example of humility, and this proof of the great love he bears to men. And, O Lord, shall we be always so proud as not to be able to bear a word of contempt, or the smallest inattention, without instantly feeling resentment, and thinking of seeking revenge, after we had by our sins deserved to be trampled on by the devils in hell? Ah my Jesus, thy example has rendered humiliations and insults amiable to us. I purpose henceforth to bear every injury and affront for the love of thee.

SECTION IV.

ON THE INSTITUTION OF THE MOST HOLY SACRAMENT.

"And whilst they were at supper, Jesus took bread and blessed and broke it, and gave to his disciples, and said: "Take ye and eat, this is my body"—Mat. xxvi. 26. After the washing of the feet, an act of humility the practice of which Jesus recommended to his disciples, he took his

garments, and sitting down again to table, wished to give men the last proof of the tender love he had for them, and that was the institution of the most holy sacrament of the altar. He took for that purpose bread, consecrated it, broke it, and gave it to his disciples, saying: Take and eat, this is my body. He then recommended them as often as they should communicate, to remember the death which he suffered for their sake. "As often as you shall eat this bread . . . you shall show the death of the Lord"—1 Cor. xi. 26. Jesus Christ did then, what a dying prince, who tenderly loved his spouse, would do: he selects among all his gems and jewels, the most beautiful and costly, he then calls his spouse and says to her: O my dear spouse, I am going to die: and that thou mayest not forget me, I leave thee this gem as a memorial of me: when thou dost look at it, remember me and the love I have borne thee. "No tongue," says St. Peter of Alcantara, in his meditations, "is able to express the greatness of the love which Jesus bears to every soul. Hence, that his ab-

sence might not be an occasion of forgetting him, he left, before his departure from this world, to his spouse this most holy sacrament, in which he himself remained, wishing that between them, there should be no other pledge than himself to keep alive the remembrance of him." We may then imagine how pleasing it is to Jesus Christ that we remember his passion, since he has instituted the sacrament of the altar, that we may preserve a continual remembrance of the immense love which he has shown us in his death.

O my Jesus, O God enamoured of souls, has thy affection for men enraptured thee to such a degree as to make thyself their food? Tell me what more remains for thee to do in order to oblige us to love thee? In the holy communion thou givest thyself to us entirely and without reserve: it is then but just that we give our whole being unreservedly to thee. I wish to be all thine, I wish to love nothing but thee, my God. Thou hast said that he who eats thy flesh lives only for thee. "He that eateth me, the same also

shall live by me"—John vi. 58. Since then thou hast so often permitted me to eat thy flesh, make me die to myself that I may live only for thee, only to serve thee, and give thee pleasure. My Jesus, I wish to fix all my affections in thee: assist me to be faithful to thee.

St. Paul remarks the time in which Jesus Christ instituted this great sacrament, and says: "The Lord Jesus the same night in which he was betrayed, took bread, and giving thanks, broke, and said: "Take ye and eat: this is my body" —1 Cor. ii. 23, 24. O God, on the very night in which men were preparing to put him to death, the loving Redeemer prepared for us this bread of life and of love to unite us entirely to himself, as he declared when he said: "He that eateth my flesh, abideth in me and I in him." O love of my soul, worthy of infinite love! Thou canst not give greater proofs of thy affection and tender love for me. Ah, draw me entirely to thyself: if I know not how to give thee my whole heart, take it thou to thyself. Ah my Jesus, when shall I be all thine, as thou dost make

thyself all mine when I receive thee in this sacrament of love? Ah, enlighten me, and unfold to me always more and more, thy amiable qualities, which render thee so worthy of love, that I may be always more and more enamoured of thee, and may be wholly employed in pleasing thee. I love thee, O my sovereign good, my joy, my love, my all.

SECTION V.

JESUS PRAYS IN THE GARDEN AND SWEATS BLOOD.

"And a hymn being said, they went out unto mount Olivet.... Then Jesus came with them into a country place which is called Gethsemani"—Mat. xxvi. 30, 36. As soon as they had said grace, Jesus leaves the supper room with his disciples, goes into the garden of Gethsemani, and begins to pray: but alas, at the commencement of his prayer, he is assailed with a great fear, an oppressive tediousness, and an overwhelming sadness. "He began to fear and to be heavy," says St. Mark (xiv. 35). St. Matthew adds:

'He began to grow sorrowful and to be sad"—xxvi. 37. Hence our Redeemer, overwhelmed with sadness, said that his blessed soul was sorrowful even unto death, "Tristis est anima mea usque ad mortem"—Marc. xiv. 34. Then was presented before him the melancholy scene of all the torments and ignominies which were prepared for him. In his passion these afflicted him one by one: but in the garden, the buffets, the spittle, the scourges, the thorns, the nails, and the reproaches which he was to suffer, came all together to torment him. He there embraced them all, but in embracing them, he trembled, he agonized, and he prayed, "and being in an agony he prayed the longer"—Luke xxii. 43.

But my Jesus, who compels thee to submit to such torments? The love, he answers, which I bear to men, constrains me to endure them. Ah how great must have been the astonishment of heaven at the sight of omnipotence become weak, of the joy of paradise oppressed with sadness! A God afflicted! And why? To save men, his own creatures. In the

garden he offered the first sacrifice: Jesus was the victim, love was the priest, and the ardour of his affection for men was the blessed fire with which the sacrifice was consummated. "My Father, if it be possible, let this chalice pass from me"—Mat. xxvi. 39. Thus Jesus prayed. My Father, he says, if it be possible, save me from drinking this bitter chalice. But he prayed thus not so much to be delivered from the torments he was to endure, as to make us understand the pain which he suffered and embraced for the love of us. He prayed thus also, to teach us that in tribulations we may ask God to deliver us from them, but that we should at the same time conform entirely to his divine will, and say with him: "Nevertheless, not as I will, but as thou wilt"—Mat. xxvi. 39. And during the whole time of his prayer, he repeated the same petition. "Thy will be done.... and he prayed the third time, saying the self-same word"—*ib.* 42, 44. Yes, my Lord, for thy sake, I embrace all the crosses which thou wilt send me. Thou, an innocent, hast suffered for my sake

and shall I a sinner, after having so often deserved hell, refuse to suffer in order to please thee, and to obtain from thee the pardon of my sins, and thy grace? "Not as I will, but as thou wilt: let not my will, but thine, be always done."

"He fell flat on the ground"—Mark xiv. 35. In his prayer in the garden, Jesus fell prostrate on the ground, because, seeing himself clothed with the sordid garment of all our sins, he felt, as it were, ashamed to raise his eyes to heaven. My dear Redeemer, I would not dare to ask pardon of so many insults which I have committed against thee, if thy sufferings did not give me confidence. Eternal Father, *look on the face of thy Christ:* look not on my iniquities, behold this, thy beloved Son, trembling, agonizing, and sweating blood in order to obtain thy pardon for me. "And his sweat became as drops of blood, trickling down upon the ground"—Luke xxii. 44. Behold me, and have pity on me.

But, my Jesus, in this garden there are not executioners to scourge thee, nor thorns, nor nails to torture thee: what

then extracts so much blood from thee? Ah! I understand thee; it was not the foresight of thy approaching sufferings that then afflicted thee so grievously; for to these pains thou didst spontaneously offer thyself. "He was offered because it was his own will"—Isa. liii. 7. It was the sight of my sins: these were the cruel press which forced so much blood from thy sacred veins. Hence, it was not the executioners, nor the nails, nor the thorns, that were cruel and barbarous in thy regard: no, my sins, which made thee so sorrowful in the garden, have been barbarous and cruel to thee, my sweet Redeemer.

Then, in thy great affliction, I too have added to thy sorrows, and have grievously afflicted thee by the weight of my sins. Had I been guilty of fewer sins, thou shouldst have suffered less. Behold, then, the return I have made for thy love in dying for me. I have added to thy great sufferings! My beloved Lord, I repent of having offended thee, I am sorry for my sins, but my sorrow is not great; I would wish for sorrow that would take

away my life. Ah! through the bitter agony which thou didst suffer in the garden, give me a portion of that abhorrence which thou didst then feel for my sins. And if my ingratitude was then a cause of affliction to thee, grant that I may now please thee by my love. Yes, my Jesus, I love thee with my whole heart. I love thee more than myself, and for thy love I renounce all the pleasures and goods of this earth. Thou alone art, and shalt always be my only good and my only love.

SECTION VI.

JESUS IS TAKEN AND BOUND.

"Rise up, let us go. Behold he that will betray me is at hand"—Mark xiv. 42. Knowing that Judas, along with the Jews and soldiers, who came to capture him, were at hand, the Redeemer, still bathed in the sweat of death, rises with a pallid countenance, but with a heart all on fire with love, and goes to meet his enemies, in order to deliver himself into their hands. On seeing them he said:

"Whom do you seek?" Imagine, O my soul, that Jesus then said to thee: Tell me, whom dost thou seek? Ah! my Lord, and whom will I seek but thee, who art come from heaven on earth to seek after me, and save me from perdition?

They "took Jesus and bound him"—John xviii. 12. Alas, a God bound! What should we say if we saw a king taken and bound in chains by his own servants? And what do we say now that we see a God in the hands of the rabble? O blessed cords that bound my Redeemer bind me also to him; but bind me so that I can never more withdraw myself from his love; bind my heart to his most holy will, so that henceforth I may wish only what he wishes.

Behold, O my soul, how one seizes his hands, another binds him, and others insult and strike him: the innocent Lamb permits them to bind and strike him as they please. He makes no effort to escape from their hands, he does not call for aid, he does not complain of so many injuries, nor does he ask why he is so maltreated.

Behold the prediction of Isaias verified: "He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter" —Isa. liii. 7. He neither speaks nor complains; for he offered himself to the divine justice in order to make satisfaction and to die for us; and therefore he permits himself to be led as a sheep to the slaughter, without opening his mouth.

Behold him in chains, dragged from the garden, in the midst of a tumultuous crowd, and brought in haste before the high priest! And where are his disciples? What do they do? If they are unable to liberate him from the hands of enemies, they surely accompany him in order to defend his innocence before the judges, or at least to console him by their presence. But no, the Gospel says: "Then his disciples leaving him, all fled away—Mark xiv. 50. How great was the pain which Jesus Christ felt at seeing himself forsaken and abandoned by his beloved disciples. Alas! Jesus then saw all those who, after having been specially favoured by him, would afterwards aban-

don him, and ungratefully turn their back upon him. Ah, my Lord, I have been one of these unhappy souls, who having received so many graces, lights and calls, have ungratefully forgotten and forsaken thee. Accept me for the sake of thy mercy, now that I return to thee with a penitent and sorrowful heart, never again to leave thee. O treasure of life, O love of my soul.

SECTION VII.

JESUS IS PRESENTED TO THE HIGH PRIESTS, AND IS CONDEMNED BY THEM TO DEATH.

"But they holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled"—Mat. xxvi. 57. Bound as a malefactor, our Saviour enters Jerusalem, where he was received a few days before with so much honour and applause. He passes, during the night, through the streets, amid torches and lanterns; and such was the noise and tumult that all the citizens were given to understand that some notorious malefactor was conducted in chains by

the officers of justice. The people run to the windows, and ask Who is the prisoner? They are told that he is Jesus of Nazareth, who has been proved to be a seducer, an impostor, and worthy of death. But what must have been the sentiments of contempt and indignation which all felt when they saw Jesus Christ, who was hailed before as the Messiah, now imprisoned as an impostor, by order of the judges? Oh! how each person changed his veneration into hatred, and through shame of having saluted a malefactor as the Messiah, repented of having treated him with honour.

Behold the Redeemer presented, as if in triumph, before Caiphas, who waited for his arrival, and was filled with joy when he saw him alone and abandoned by his disciples. Behold, O my soul, thy sweet Lord, bound as a criminal, standing with downcast countenance, all meekness and humility, before the haughty pontiff. Behold that beautiful countenance, which in the midst of so much contempt and so many injuries, has not lost its natural serenity and sweetness. Ah, my Jesus, what

shall I do, now that I see thee surrounded, not by angels praising thee, but by a vile rabble that hates and despises thee? Will I continue to despise thee as I have hitherto done? Ah! no, during the remainder of my life, I wish to esteem and love thee as thou dost deserve, and I promise to love nothing but thee. Thou shalt be my only love, my good, my all. *My God and my all.*

The impious high priest interrogates Jesus regarding his disciples and doctrine, in order to find some grounds of condemnation against him. Jesus humbly answers: "I have spoken to the world . . . Behold they know what things I have said"—John xviii. 20, &c. I have not spoken in secret, I have spoken in public; they who are present can bear witness to what I have said. He appeals to the testimony of his very enemies. But after an answer so just and meek, an insolent servant rushes forward through the crowd, and, as if to chastise him for insolence to Caiphas, gives him a severe blow on the cheek, saying: "Is it thus thou answerest the high priest?" And

when he had said these things, one of the servants standing by gave Jesus a blow saying: "Answerest thou the high priest so?"—John xviii. 22. O God, how could an answer so humble and modest merit so gross an insult? The unworthy pontiff sees it, and instead of rebuking the guilty servant, remains silent, and by his silence approves of his conduct. On receiving the blow, Jesus, in order to show that he was not wanting in respect to the high priest, said: "If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?"—John xviii. 23. Ah, my amiable Redeemer, thou dost submit to all these affronts in order to atone for the insults which I have offered to the divine majesty by my sins. Ah, pardon me through the merit of the insults thou hast suffered for my sake.

They "sought false witnesses against Jesus, that they might put him to death, and they found not"—Mat. xxvi. 59. They seek for false witnesses in order to condemn the Saviour, but find none; hence the high priest endeavours again to discover in the words of Jesus grounds

for declaring him guilty, and therefore says: "I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God"—Mat. xxvi. 63. When asked in the name of God, he confessed the truth, saying: "I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven"—Mark xiv. 62. I am; and you shall one day see me, not in the lowliness in which I now appear, but seated as on a throne of majesty, on the clouds of heaven, with power to judge all men. At these words the high priest, instead of falling prostrate on his face to adore his God and his judge, rends his garments and exclaims: What further testimony do we require? Have you heard the blasphemy which he has spoken? "Then the high priest rent his garment, saying: He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy. What think you?"—xxvi. 65, 66. All the other priests immediately answered that he certainly deserved death. "But they answering said,

he is guilty of death"—*ibid. verse* 64. Ah, my Jesus, thy eternal Father pronounced the same sentence when thou didst offer thyself to atone for our sins. He then said: My Son, since thou dost wish to make satisfaction for men, thou art guilty of death, and shalt die.

"Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee"—Mat. xxvi. 67, 68. Then they all begin to maltreat him, as a criminal already condemned to death, and deserving of all kinds of reproaches. Some spit in his face, others buffet him, and others strike him with their hands, and blindfolding him, "they," says St. Mark, "began to spit on him, and cover his face" (xiv. 65). They mock him as a false prophet, saying: Since thou art a prophet, guess who it is that has struck thee. St. Jerome has written, that the ignominies and cruelties which our Lord suffered on that night were so manifold, that they shall not be all known till the day of judgment.

Then my Jesus, on that night thou didst not repose; no, thou wast the object of the derision and cruelty of that ferocious rabble. O men, how can you behold a God so humbled, and continue to indulge in pride? How can you behold your Redeemer suffering such torments for your sake, and not love him? O God! how can they who believe, and reflect on the pains and ignominies which, according to the narration of the Evangelists, Jesus has suffered for our sake, live without burning with love for a God so benignant and so enamoured of us?

The fall of Peter, who denied him, and even swore that he never knew him, added to the sufferings of Jesus. Go, my soul, go to that prison where my Lord is sorrowful, mocked and abandoned; thank him, and console him by thy repentance, for thou also hast despised and derided him. Tell him that thou wouldst wish to die of sorrow, at the thought of having hitherto caused so much bitterness to the sweet heart of a God who has loved thee so tenderly. Tell him that now thou dost love him, and dost desire noth-

ing else than to suffer and die for the love of him. Ah, my Jesus, forget all the displeasure I have given thee, and look on me with that love with which thou didst look on Peter after he denied thee; after the look which thou didst then cast upon him, he did not cease to bewail his sin until he ceased to live.

O great Son of God, O infinite love, who dost suffer for the very men who hate and maltreat thee, thou art the glory of paradise; thou would have done great honour to men by merely permitting them to kiss thy feet. But, O God! what has reduced thee to such a degree of ignominy as to become the sport of the vilest rabble? Tell me, O my Jesus, what I can do in order to compensate the honour which thy enemies take from thee by their insults and reproaches. I hear thee answer: Bear insults for my sake, as I have borne them for the love of thee. Yes, my Redeemer, I wish to obey thee. My Jesus, despised for the love of me, I am willing, and desire to be despised for thee as much as thou pleasest.

SECTION VIII.

JESUS IS BROUGHT BEFORE PILATE, AFTERWARDS TO HEROD: BARABBAS IS PREFERRED TO HIM.

"And when the morning was come, the chief priests and the ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor"—Mat. xxvii. 1, 2. In the morning the chief priests again declared him deserving of death, and then bring him before Pilate, in order to get him condemned to the death of the cross. After having asked many questions as well of the Jews as of our Redeemer, Pilate felt convinced that Jesus was innocent, and that the accusations were all calumnies. Hence he went out and told the Jews that he found no grounds of condemnation against him. "He went out again to the Jews and said to them: I find no fault in him"—John xviii. 38. But afterwards, seeing that the Jews were so intent on the death of

Jesus, and hearing that he was from Galilee, Pilate, in order to get rid of his embarrassment, "sent him away to Herod" —Luke xxiii. 7. Herod was delighted to see Jesus Christ in his court; he hoped that our Lord would perform some miracles in his presence. Hence he proposed many questions to him, but Jesus remained silent, and gave no answer, thus reproving the vain curiosity of the haughty ruler. "And he questioned him in many words. But he answered him nothing" Luke xxiii. 9. Miserable the soul to whom the Lord speaks no longer. My Jesus, this I have deserved, because I have been deaf to thy merciful inspirations, by which thou hast so often called me to thy love. I have deserved that thou shouldst speak to me no longer, and that thou shouldst abandon me; but no, my dear Redeemer, have pity on me, and speak to me. "Speak, Lord, for thy servant heareth." Tell me what thou willest from me, I wish to obey thee, and to please thee in all things.

But Herod felt indignant at the silence of Jesus; regarding him as a fool, he or-

dered him to be clothed, through derision, with a white garment, and despised him with all his court; after having thus treated him with contempt and mockery, he sent him back to Pilate. "And Herod with his army, set him at nought; and mocked him, putting on him a white garment, and sent him back to Pilate"—Luke xxiii. 11. Behold how Jesus, clothed with that mock garment, is led through the streets of Jerusalem. O my despised Saviour, thou wouldst submit even to the ignominy of being treated as a fool! O Christians, behold how the world treats the eternal wisdom. Happy the man who delights in being treated by the world as a fool, and wishes to know nothing but Jesus crucified, loving suffering and insults, and saying with St. Paul: "For I judged not myself to know any thing among you but Jesus Christ, and him crucified."—1 Cor. ii. 2.

The Jews had a right to demand of the Roman governor, the liberation of a criminal at the paschal solemnity. Hence Pilate proposed to them Jesus and Barabbas, saying: "Whom will you that I

release to you, Barabbas or Jesus?"—Mat. xxvii. 17. He felt certain that the people would prefer Jesus to Barabbas, who was a wicked man, a homicide, a public robber, and an object of universal abhorrence. But the people instigated by the heads of the synagogue, instantly and without deliberation, demanded Barabbas. "But they said, Barabbas"—Mat. xxvii. 21. Being astonished, and at the same indignant at seeing so great a miscreant preferred to an innocent man, Pilate said: "What shall I then do with Jesus? They say all: Let him be crucified." Pilate then said: "What evil hath he done? But they cried out the more, saying: Let him be crucified"—Mat. xxvii. 22, 23. My Lord, this I have done when I have committed sin. I had then the choice of loving thee or a vile pleasure; and I have answered, I wish for the pleasure, and care not to lose God. This I then said, O my Lord, but I now say that I prefer thy grace before all the pleasures and riches of the world. O infinite good, O my Jesus, I love thee above every other good; I wish for thee and for nothing else.

As Jesus and Barabbas were proposed to the people, so it was proposed to the eternal Father to save his Son or sinful man. The eternal Father answered: Let my Son die, and let sinful man be saved. This the apostle has declared: "He that spared not even his own Son, but delivered him up for us all"—Rom. viii. 32. The Father would not spare his own Son, but consigned him to death for us all. Yes, said our Saviour, God has so loved the world, that for its salvation, he delivered up his only begotten Son to torments and death. "God so loved the world as to give his only-begotten Son"—John iii. 16. Hence the holy Church exclaims: "O wonderful condescension of thy mercy in our regard! O inestimable love of charity! To redeem a slave thou hast delivered up thy Son!"—*In exult. in Sabb. Sanct.* O admirable condescension of thy mercy, O my God! O inconceivable tenderness of love! To ransom a slave, thou hast condemned thy Son! O holy faith! How is it possible for him who believes this not to be all fire in loving a God who loves men so tender-

ly? O that we had always before our eyes this infinite charity of God!

SECTION IX.

JESUS IS SCOURGED AT THE PILLAR.

"Then therefore Pilate took Jesus and scourged him"—John xix. 1. Seeing that the two means he had taken of saving the innocent Jesus from the Jews, viz, sending him to Herod, and proposing him along with Barabbas, had failed, he tried another; he ordered the Saviour to be scourged, intending afterwards to dismiss him. "You have," he said, "presented unto me this man .... and behold, I, having examined him before you, find no cause in this man .... No, nor Herod, neither .... I will chastise him therefore, and release him"—Luke xxiii. 14, 15. You have accused this man as a criminal before me; but I find no guilt in him, neither has Herod found any. However, to satisfy you, I will chastise him and will afterwards release him. O God! what an injustice. He declares Jesus Christ

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perfectly innocent: *I find no cause in this man;* and afterwards condemns him to be chastised. O my Jesus thou art innocent, but I am guilty; and since thou dost wish to make satisfaction to the divine justice for my sins, it is not unjust; no, it is just that thou be punished.

What, O Pilate, is the chastisement to which thou dost condemn this innocent? Dost thou condemn him to be scourged? Dost thou sentence an innocent man to a punishment so cruel and so shameful? Yes, he commanded him to be scourged. "Then therefore Pilate took Jesus and scourged him"—John xix. 1. Behold, O my soul, how, after this most iniquitous order, the officers of justice seize with fury the meek Lamb, conduct him amid shouts and yells of triumph to the hall, and bind him to the pillar. And what does Jesus do? With humble submission he accepts this painful and ignominious punishment in satisfaction for our sins Behold how they take the lash in their hands, and when the signal is given, raise their arms, and begin to scourge every part of his sacred body. O executioners,

you have erred; this man is not guilty, it is I that have deserved these scourges.

The virginal body of Jesus first appears all livid, and then begins to send forth blood from every member. Alas! the executioners, after having lacerated the whole body, continue without mercy to lash the wounds already inflicted, and to add pain to pain. "They have added to the grief of my wounds"—Ps. lxviii. 27. O my soul, wilt thou be one of those who look with indifference on thy God torn with scourges? Reflect on his sufferings, but still more on the love with which thy sweet Lord submits to such excruciating torture for thy sake. In his scourging, Jesus certainly thought on thee. O God! had he borne but a single stripe for thy sake, thou shouldst burn with love for him, and say: A God has suffered to be struck for my sake. But for the atonement of thy sins he has, as Isaias foretold, permitted all his flesh to be mangled. "He was wounded for our iniquities, he was bruised for our sins"—Isa. liii. 5. Alas! says the same Prophet, the most beautiful of men no longer appears beau-

tiful. "There is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness"—ib. liii. 2. The scourges have so deformed him that he can be no longer recognised: "His look *was* as it were hidden and despised, whereupon we esteemed him not."—Isa. liii. 3. He is reduced to such a degree of misery, that he appears to be a leper covered with wounds from head to foot; such the manner in which God wished to see him maltreated and humbled: "And we have thought him as it were a leper, and as one struck by God and afflicted" —*v.* 4. And why? Because this loving Redeemer wished to suffer the pains that were due to us. "Surely he hath borne our infirmities, and carried our sorrows" —*v.* 4. Blessed for ever be thy mercy, O my Jesus, who didst voluntarily submit to torments in order to deliver me from eternal torments. Oh! miserable and unhappy the soul that loves not thee, O God of love!

But what does our amiable Saviour do while the executioners scourge him so cruelly? He neither speaks, nor com-

plaints, nor sighs; but patiently offers all to God to appease his anger against us. "Like a lamb without voice before his shearer, so openeth he not his mouth"—Acts viii. 32. Ah my Jesus, innocent Lamb, these barbarians shear thee not of wool, but of thy skin and flesh. But behold the baptism of blood which thou didst so ardently desire when thou saidst; "I have a baptism wherewith I am to be baptized; and how am I straitened until it be accomplished?"—Luke xii. 50. Go, my soul, and wash thyself in the precious blood with which that fortunate floor is bathed. And, O my sweet Saviour, how can I any longer doubt of thy love, when I see thee wounded and mangled for my sake? I know that every wound in thy body is a most certain testimony of the affection thou hast for me. I hear every wound demanding my love. A single drop of thy blood was sufficient to save me; but thou dost wish to give me the entire of it without reserve, that I might give myself to thee entirely and without reserve. Yes, my Jesus, I give my whole being to thee without any reserve; as-

sist me and help me to be faithful to thee.

SECTION X.

JESUS IS CROWNED WITH THORNS AND TREATED AS A MOCK KING.

"Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band, and stripping him, they put a scarlet cloak about him: and platting a crown of thorns, they put it on his head, and a reed in his right hand"—Mat. xxvii. 27, &c. Let us now consider the other torments which the soldiers inflicted on our tortured Lord. The entire band is assembled, they put on his shoulders a scarlet cloak (which was an old mantle worn by soldiers over their armour), in imitation of the purple, as the emblem of royalty: they then placed in his hand a reed for a sceptre, and for a crown they put on a wreath of thorns which surrounded the entire head. And because by the pressure of the hands the thorns did not enter sufficiently into his sacred head, which was

already wounded by the scourges, they took a reed, and spitting in his face, beat with all their might the cruel crown into the head of Jesus. "And spitting on him, they took the reed and struck his head"—Mat. xxvii. 30.

O thorns, O ungrateful creatures, what is it you do? Do you thus torment your Creator? But why reprove the thorns? O sinful thoughts of men, it was you that pierced the head of the Redeemer. Yes, my Jesus, by our criminal consents we have formed thy crown of thorns. I now detest these consents and abhor them more than death or any other evil. To you, O thorns, consecrated with the blood of the Son of God, I again turn with an humble heart; ah, pierce this soul of mine, make it always sorrowful for having offended so good a God. And since thou, O Jesus my love, hast suffered so much for me, detach me from creatures and from myself, so that I may be able to say with truth that I am no longer mine, that I belong to thee alone, and am all thine.

O my afflicted Saviour, O King of the world, to what do I see thee reduced?

I behold thee a king of mockery and sorrow! In a word, I see the laughing-stock of all Jerusalem! From the wounded head of our Lord, streams of blood flow down his face and breast. I am filled with astonishment, O my Jesus, at the cruelty of thy enemies, who are not content with having as it were excoriated thy flesh from head to foot, but still continue to torment thee with fresh cruelties and insults; but I admire still more thy meekness and thy love in suffering and accepting all with so much patience for the love of us. "Who when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to to him that judged him unjustly"—1 Peter ii. 23. The prediction of Jeremias, that our Saviour would be satiated with sorrows and ignominies, is verified. "He shall give his cheek to him that striketh him, he shall be filled with reproaches"—Lam. iii. 30.

But, O soldiers, are you not satisfied? "And bowing the knee before him, they mocked him, saying, "Hail, king of the Jews"—Matt. xxvii. 29. St. John writes:

"And they came to him, and said; Hail king of the Jews; and they gave him blows"—xix. 3. After having thus tormented him, and clothed him as a mock king, they kneel before him in derision, and say; We salute thee, O king of the Jews. Then, rising up, they laugh at him, mock him, and buffet him. O God! the sacred head of Jesus is all wounded by the punctures of the thorns, so that every motion produced the pangs of death. Thus every buffet and blow was to him a most cruel torment. Go, my soul, and do thou at least confess the Saviour to be what he really is, the Lord of the universe; and thank and love him as the king of sorrow and of love, since he suffers in order to be loved by thee.

SECTION XI.

PILATE SHEWS JESUS TO THE PEOPLE, SAYING: "BEHOLD THE MAN."

"Pilate therefore went forth again, and saith to them: .....Behold the man"—John xix. 4, 5 When Jesus was brought

before Pilate after the scourging and crowning with thorns, Pilate looked at him, and seeing him so mangled and deformed, felt persuaded that he would move the people to compassion by merely exposing him to their view. Hence he went forth to the balcony, bringing with him our afflicted Saviour, and said to the people: "Behold the man;" as if he said: O Jews, be content with what this innocent man has already suffered; *Behold the man;* behold the man whom you suspected of wishing to become your king: behold him, see the miserable condition to which he is reduced. What fear can you now have of him, when it is impossible for him to recover from his wounds? Let him go and die in his own house; he has but a short time to live.

"Jesus therefore came forth, bearing the crown of thorns, and the purple garment"—John xix. 5. Behold, O my soul, on that balcony, thy Lord bound and dragged by a soldier; behold him half naked covered with wounds and blood, his flesh all torn; behold him clothed with a rag of purple which only excites

derision, and carrying that barbarous crown which continues to torment him. Behold the state to which thy pastor is reduced, in order to find thee, his lost sheep. Ah, my Jesus, in how many characters do men exhibit thee, but all in order to add to thy pain and ignominy! Ah, my sweet Redeemer, thou dost excite the compassion of the beasts of the forest, and still thou dost not find mercy. Behold the answer of the people: "When the chief priests therefore and the servants had seen him, they cried out, saying: "Crucify him; crucify him"—John xix. 6. But what shall they say on the day of judgment when they shall see him gloriously seated as a judge on a throne of light? But, alas, my Jesus, I too once said: *Crucify him, crucify him*, when I offended thee by my sins. But, O God of my soul, I now am sorry for them above all things, and I love thee above every good. Pardon me through the merits of thy passion, and grant that on the last day I may see thee appeased, and not enraged against me.

Pilate shewed Jesus to the Jews, say-

ing: *Behold the man*, and, at the same time, the eternal Father from heaven invited us to look at Jesus Christ in the miserable state to which he was reduced, and said: *Behold the man*. O men, this man whom you see tormented and despised, is my beloved Son, who, for the love of you, and to atone for your sins, submits to such torments; look at him, thank him, and love him. My God and my Father, thou dost tell me to look at this thy Son; but I pray thee to look at him for me; look at him, and for the love of this Son have mercy on me.

Seeing that Pilate, in spite of all their clamour, sought to save Jesus, ("Quærebat Pilatus dimittere eum"—John xix. 2,) the Jews, by exclaiming that, were he to release him, he would declare himself the enemy of Cæsar, endeavoured to force him to condemn the Saviour. "The Jews cried out, saying: If thou release that man, thou art not Cæsar's friend; for whosoever maketh himself a king speaketh against Cæsar"—John xix. 12. Unfortunately for them, their efforts were successful. Pilate is afraid of losing the

friendship of Cæsar, and therefore he brings Jesus Christ into the hall, and sits in judgment in order to pass sentence of condemnation upon him. "When Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat" —John xix. 13. But stung with remorse of conscience at the thought of condemning an innocent man, he again turns to the Jews, and says to them: "Behold your king." Shall I condemn your king? "But they cried out: Away with him, away with him, crucify him"—John xix. 14, 15. The Jews exclaim with greater fury than before: What king? What king? Ah Pilate, you always keep him before our eyes. "Away with him, away with him; take him out of sight, and condemn him to die on a cross. Ah my Lord, incarnate Word, thou art come from heaven on earth to converse with men, and to save them; but they cannot bear to see thee any longer among them, they labour with all their might to put thee to death, and to take thee out of sight.

Pilate still resists, and says: "Shall I crucify your king? The chief priests

answered: we have no king but Cæsar" —John xix. 15. Ah, my adorable Jesus, they are unwilling to acknowledge thee for their Lord, and say that they have no other king than Cæsar. I acknowledge thee for my king and my God, and I protest that I wish for no other king in my heart than thee, my Redeemer. Unhappy me! I have once submitted to the domination of my passions, and have banished thee, my divine King, from my soul. I now wish that thou alone reign in my heart; that thou command, and that it obey. I will say to thee, with St. Teresa: O Lover, who lovest me more than I am able to conceive, grant that my soul may serve thee more in conformity with thy pleasure than her own. May this self die, and may another live in me. May he live and give me life. May he reign, and may I be his slave. May my soul wish for no other liberty; My Jesus, thou art my only king, my only good, my only love.

SECTION XII.

JESUS IS CONDEMNED BY PILATE.

"Then, therefore, he delivered him to them to be crucified"—John xix. 16. Behold how Pilate, after having so often declared the innocence of Jesus, declares it again by washing his hands, and protesting that he is innocent of the blood of that just man, and that, should he die, the Jews must render an account of his death. "Pilate, ... taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it"—Mat. xxvii. 24. He then pronounces the sentence, and condemns Jesus to death. O injustice no longer known in the world! A judge condemns the accused, and at the same time declares him innocent! St. Luke says, that Pilate delivered Jesus into the hands of the Jews, that they might treat him as they pleased. "Jesus was delivered up to their will"—Luke xxiii. 25. This is what really happens when an innocent man is condemned. He is given

over to the hands of his enemies, that they may take away his life by the death which is most pleasing to them. Unhappy Jews! you then said: "His blood be upon us and upon our children"—Mat. xxvii. 25. You have prayed for the chastisement; it has already come. Your nation bears, and shall bear to the end of the world, the punishment due to the shedding of that innocent blood.

Behold the unjust sentence of death is read in the presence of our condemned Lord. He listens to it, and with entire resignation to the just decree of his Eternal Father, who condemns him to the cross, he humbly accepts it, not for the crimes falsely imputed to him by the Jews, but in atonement for our real sins, for which he offered to make satisfaction by his death. Pilate says on earth: Let Jesus die. And the Eternal Father from heaven confirms the sentence, saying: Let my Son die. The Son himself answers: Here I am; I obey; I accept death, and the death of the cross. "He humbled himself, becoming obedient unto death, even the death of the cross"—Phil

ii. 8. My beloved Redeemer, thou dost accept the death due to me, and by thy death dost obtain life for me. I thank thee for it, O my love, and I hope to go one day to praise thy mercies for ever in heaven. "The mercies of the Lord I will sing for ever"—Ps. lxxxviii. 2. But since thou, an innocent, dost accept the death of the cross, I, a sinner, cheerfully accept the death thou dost appoint for me, and I accept it with all the pains that shall accompany it; and from this moment I offer it to thy Eternal Father, in union with thy holy death. Thou hast died for the love of me; I wish to die for the love of thee. Ah, through the merits of thy bitter death, grant me, O my Jesus, the happy lot of dying in thy grace, and burning with thy holy love.

SECTION XIII.

JESUS CARRIES THE CROSS TO CALVARY.

As soon as the sentence is proclaimed, the unhappy people raise a shout of exultation, and say: Rejoice, rejoice; Jesus is

already condemned. Make haste; lose no time; prepare the cross, and put him to death before to-morrow, which will be the paschal solemnity. They instantly seize him; tear off the scarlet cloak, and put on his own clothes, that (says St. Ambrose) he might be recognized by the people as the impostor (as they called him), whom they had a few days before hailed as the Messiah. "They took off the cloak from him, and put on his own garments, and led him away to crucify him"—Mat. xxvii. 31. They then take two large beams, make a cross, and insolently command him to carry it on his shoulders to the place of his execution. O God! what barbarity! to put so heavy a burden on a man who has been so tortured and exhausted of strength.

Jesus lovingly embraces the cross. "And bearing his own cross, he went forth to that place which is called Calvary"—John xix. 17. Behold the officers of justice set out along with the criminals, and among these goes the Saviour loaded with the very altar on which he is to sacrifice his life. A devout author justly

remarks, that the passion of Jesus Christ was, in all its circumstances, an object of astonishment and an excess, as it was called by Moses and Elias on Mount Thabor. "Et dicebant excessum ejus quem completurus erat in Jerusalem"—Luke ix. 13. Who would have ever imagined that the sight of Jesus covered with wounds, should only serve to increase the rage of the Jews and their desire to see him crucified? What tyrant has ever made a criminal carry his own gibbet on his shoulders after he had been consumed by torments? It fills one with horror to think on the accumulation of cruelties, insults, and derisions, which his enemies made Jesus suffer in less than half a day, from his capture till his death. The fetters, the buffets, the spittle, the mockery, the scourges, the thorns, the nails, the agony and death, succeed one after another without interruption. In a word, the Jews and Gentiles, the priests and the people, all united to make Jesus Christ (as Isaias had foretold) a man overwhelmed with insults and sorrows. The judge defends the innocence of Jesus,

but the defence served only to add to the pain and ignominies of the Redeemer; for had Pilate at once condemned him to death, Jesus would not see Barabbas preferred before him, he would not have been treated as a fool, he would not have been so cruelly scourged and crowned with thorns.

But let us return to the consideration of the astonishing spectacle of the Son of God going to die for the very men who conduct him to death. Behold the prediction of Jeremias verified. "And I was as a meek lamb that is carried to be a victim"—xi. 19. Behold how they lead the innocent Saviour as a lamb to the slaughter. O ungrateful city, dost thou thus banish from thee thy Redeemer with so much contempt, after he had conferred so many favours upon thee? O God, such too is the ingratitude of the Christian who, after being favoured with many divine gifts, banishes Jesus from his soul by sin.

The appearance of Jesus in the journey to Calvary was so pitiable that the women followed him weeping and lamenting

over his sufferings. "And there followed him a great multitude of people and of women who bewailed and lamented him" —Luke xxiii. 27. But the Redeemer turning to them, said: Weep not over me, but over your children: "For if in the green wood they do these things, what shall be done in the dry?"—*ib.* v. 31. By these words he wished to give us to understand the great punishment which our sins deserve: for if he who was innocent and the Son of God, merely because he had offered to make satisfaction for our transgressions, was treated in this manner, how shall men be treated for their own sins?

Look at him, O my soul: see him moving along with his flesh all torn, carrying a crown of thorns on his head and a heavy cross on his shoulders, surrounded by enemies who load him with insults and maledictions. O God! his sacred body is all mangled, so that at every step the pain of his wounds is renewed. The cross torments him before he is fastened to it, for it presses on his wounded shoulders, and and cruelly beats into his head the thorns

of that barbarous crown. Alas, how great and manifold his pain at every step. But Jesus leaves not the cross; no, he does not leave it, because through it he wishes, as Isaias foretold, to reign in the hearts of men: "And the government is on his shoulders"—ix. 6. Ah my Jesus, with what sentiments of love for me didst thou then go to Calvary, where thou wast to consummate the great sacrifice of thy life!

My soul, do thou also embrace thy cross for the love of Jesus, who suffers so much for thy sake. See how he goes before with his cross, and invites thee to follow him with thine. "If any man will come after me, let him take up his cross and follow me"—Mat. xvi. 24. My Jesus, I do not wish to leave thee; I wish to follow thee till death: but, through the merits of this painful journey, give me strength to carry with patience the crosses which thou dost send me. Ah, thou hast rendered sorrows and insults amiable by embracing them with so much love for our sake.

"They found a man of Cyrene, named

Simon, him they forced to take up his cross"—Mat. xxvii. 32. "And they laid the cross on him to carry after Jesus"—Luke xxv. 26. Was it through compassion that they unburdened Jesus of the cross, and placed it on the Cyrenean? No, it was through wickedness and hatred Seeing that our Lord almost breathed forth his soul at every step, they began to fear that he would not reach Calvary alive; they wished not only that he should die, but also that he should die on the cross, that his memory might be for ever infamous: for to die on a cross was the same as to be the object of universal malediction. "For he is accursed that hangeth on a tree"—Deut. xxi. 23. Hence, in seeking the death of Jesus, they not only called on Pilate to put him to death, but always demanded his crucifixion: *let him be crucified, crucify him, crucify him,*" that his name might be so infamous on earth, that it would be no longer mentioned. "Let us cut him off from the land of the living, and let his name be remembered no more"—Jer. xi. 19. Hence they took the cross off his

shoulders that he might reach Calvary alive; thus they gained their object, and saw him dying the shameful death of the cross. Ah, my despised Jesus, thou art my hope, and all my love.

SECTION XIV.

JESUS IS CRUCIFIED.

As soon as Jesus arrived on Calvary, oppressed with pain and fatigue, they gave him to drink wine mixed with gall, which was ordinarily given to persons condemned to the death of the cross, in order to diminish their sensibility to pain. But because Jesus wished to die without comfort, he tasted, but would not drink it. "And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink"—Mat. xxvii. 34. The people therefore formed a circle round Jesus, the soldiers took off his garments, which, because they were fastened to his wounded and mangled body, took with them pieces of flesh. They then threw him on the cross. Jesus stretched

out his sacred hands, offered to the eternal Father the great sacrifice of himself, and prayed him to accept it for our salvation.

Behold they took the nails and hammers, and piercing the hands and feet of the Saviour, they fastened him to the cross. The noise of the hammers resounded through the mountains, and was heard by Mary, who followed her Son, and had already arrived at the place of execution. O sacred hands, which by your touch have healed so many invalids, why are you now pierced on this cross? O sacred feet, so often wearied in seeking after lost sheep, why are you now transfixed with nails? Why do you suffer such intense pain? When a nerve is punctured, the pain is so acute that it causes the swoons and spasms of death. How great, then, must have been the pain which Jesus suffered when his hands and feet,—parts of the body which are full of bones and nerves,—were pierced with the nails? O my sweet Saviour, how dearly has my salvation, and thy desire of gaining the love of me, a miserable worm, cost thee! And I

have so often ungratefully refused thee my love, and have turned my back upon thee.

Behold the cross is raised along with Jesus Christ who is fastened to it, and is let fall with violence into the hole prepared for it. It is then made fast in its place, and Jesus, nailed to it, hangs between two thieves, there to leave his life. "They crucified him, and with him two others, one on each side, and Jesus in the midst"—John xix. 18. This Isaias had foretold: "He was reputed with the wicked"—liii. 12. To the cross was affixed a paper, on which was written: "Jesus of Nazareth, King of the Jews." The priests wanted Pilate to change the title, but he refused. God wished that all should know that the Jews put to death their true King and Messiah, whom they themselves had so long expected and sighed for.

Jesus on the cross! Behold the proof of the love of a God. Behold the last appearance of the incarnate Word on earth. The first was in a stable: the last is on a cross: both display his love and

infinite charity for men. Contemplating one day the love of Jesus in dying for us, St. Francis of Paul, wrapt in ecstacy and raised in the air, exclaimed three times in a loud voice: O God, charity! O God, charity! O God, charity! By these exclamations the Lord wished, through the saint, to teach us that we shall never be able to comprehend the infinite love which this God has shown us, in condescending to suffer such torments, and to die for our salvation. My soul, approach with an humbled and penitent heart to that cross: kiss the altar on which thy loving Lord dies. Place thyself under his feet, that his divine blood may flow upon thee, and say to the eternal Father (but in a sense different from that which the Jews intended), "His blood be upon us"—Matt. xxvii. 25. O Lord, may this blood descend on us, and wash us from our sins: this blood does not demand vengeance from thee, as did the blood of Abel, but implores of thee for us mercy and pardon. This thy apostle encourages us to hope for, saying: "You are come to Jesus, the Mediator of the

New Testament, and to the sprinkling of blood, which speaketh better than that of Abel"—Heb. xii. 24.

O God, how great the torture of our dying Saviour on the cross! Every member suffers pains; one member cannot assist another, for the hands and feet are fastened with nails. Alas! in every moment he suffers the pangs of death, so that it may be said that during the three hours of his agony, Jesus suffered as many deaths as he was moments on the cross. On that bed of pain, our afflicted Lord had not a moment of comfort or repose. He had at one time rested on the hands, and at another on the feet; but whereso-ever he rested, his sufferings were increased. In a word, that sacred body was suspended on his very wounds, so that the pierced hands and feet had to sustain the weight of the entire body.

O my dear Redeemer, if I look at thy body I see nothing but wounds and blood if I look at thy heart I behold it overwhelmed with affliction and desolation. I read on this cross that thou art king; but what badges of royalty dost thou

wear? I see no other throne than a gibbet of infamy; I see no other purple than thy flesh covered with blood and wounds: no other crown than this wreath of thorns which continues to torture thee. Ah, all exhibit thee as a king, not of majesty, but of love: the cross, the blood, the nails, the crown, are all so many proofs of love.

Hence from the cross Jesus seeks not so much our compassion as our love. And if he seeks pity, he asks it only that it may induce us to love him. He merits our love on account of his own goodness; but, on the cross he appears to ask us to love him at least through compassion. Ah, my Jesus, thou hadst just reason to say, before the time of thy passion, that, when thou shouldst be exalted on the cross, thou wouldst draw all our hearts to thee. "And I, if I be lifted up from the earth, will draw all things to myself" —John xii. 32. Oh, what darts of fire didst thou cast at our hearts from this throne of love! Oh, how many happy souls hast thou drawn to thee from this cross, and rescued from the jaws of hell? Permit me, then, to say to thee: Justly,

O my Lord, have they caused thee to die between two thieves, since by thy love thou hast snatched from Lucifer so many Christians who justly belonged to him on account of their sins. One of these I hope to be. O wounds of my Jesus, O blessed furnaces of love, receive me, that I may burn not in the fire of hell, as I have deserved, but with the holy flames of love for that God who has condescended to die consumed by torments for my salvation.

After the crucifixion of Jesus, the executioners cast lots for his garments, thus verifying the prediction of David: "They parted my garments amongst them, and upon my venture they cast lots"—Psalm xxi. 19. They then sat down waiting for his death. My soul, do thou also sit at the foot of the cross, and under its saving shadow repose during thy whole life, that with the sacred spouse thou mayest be able to say: "I sat down under his shadow whom I desired"—Cant. ii. 3. Oh! how delightful the repose which the souls that love God enjoy amid the tumults of the world, the temptations of hell, and

the terrors of the divine judgments at the sight of Jesus crucified.

In the midst of his bodily pains, and the desolation and sadness of his soul, our dying Jesus looked for some one who would console him. But, my Redeemer, there is no one to comfort thee. Perhaps there are at least some to pity thee, and weep at the sight of thy bitter agony. But alas! I hear some insult thee, others mock thee, and others blaspheme thee. One says: "If thou be the Son of God, come down from the cross"—Mat. xxvii. 40. Another: "Vah! thou that destroyest the temple of God . . . save thyself" —Mark xv. 30. Others say: "He saved others; himself he cannot save." Mat. xxvii. 42. O God, what criminal has been ever loaded with so many insults and reproaches while he was dying on a gibbet?

SECTION XV.

WORDS WHICH JESUS SPOKE ON THE CROSS.

But what does Jesus do? What does he say at the sight of all the outrages

which he received? He prays for them that maltreat him: "Father," he says, "forgive them, for they know not what they do"—Luke xxiii. 34. Jesus also prayed from the cross for us sinners. Let us then turn to the Eternal Father, and say to him with confidence: O Father, hear the voice of this beloved Son, who implores thee to pardon us. To grant us pardon is an act of mercy in our regard, because we do not deserve mercy; but it is an act of justice to Jesus Christ, who has superabundantly atoned for our sins. Thou hast obliged thyself to pardon us through his merits, and to receive into favour all who repent of the offences they have offered thee. My Father, I repent with my whole heart of having offended thee; and in the name of this Son, I ask thy pardon. Pardon me, and receive me into thy favour.

"Lord, remember me when thou shalt come into thy kingdom"—Luke xxiii. 42. Thus the good thief prayed to Jesus dying on the cross, and Jesus answered: "Amen, I say to thee: This day thou shalt be with me in Paradise"—ib. 43.

Here was verified what the Lord said long before by the prophet Ezekiel, that when sinners repent of their transgressions, God pardons them, and forgets the insults they have offered to him. "But if the wicked do penance . . . I will not remember all his iniquities"—xviii. 21, 22. O immense mercy—O infinite goodness of my God, who will not love thee? O my Jesus, forget the injuries I have done thee, and remember the painful death thou hast suffered for my salvation, and for the sake of that death bring me to thy kingdom in the life to come, and grant that during this life thy holy love may reign in me. May thy love rule in my heart, and may it be my only lord, my only desire, my only love. Happy thief, who didst merit by thy patience to partake of the fruits of the death of Jesus. And happy me, O my Jesus, if I shall have the happiness to die loving thee, and uniting my death with thy holy death.

"There stood by the cross of Jesus, his mother"—John xix. 25. Behold, O my soul, Mary at the foot of the cross, transfixed with sorrow, and with her eyes fixed

on her beloved and innocent Son, contemplating the external and internal pains in the midst of which he dies. She is perfectly resigned, and in peace offers to the eternal Father the death of her son for our salvation; but her compassion and love are to her a source of great affliction. O God! who would not pity a mother standing beside the gibbet on which a Son dies before her eyes? But here we should consider who this mother and this Son are. Mary's love for her Son immensely surpassed the love of all mothers for their children. She loved Jesus, who was at the same time her Son and her God; a Son infinitely amiable, all beauty and sanctity; a Son who had been always respectful and obedient to her: a Son who had loved her so tenderly, and had, from eternity, chosen her for his mother. This was the mother who had to behold such a Son dying before her eyes on an infamous gibbet, without being able to afford him any comfort: who saw that even the agony which she suffered at the foot of the cross, through love to him, added to his sorrows. O Mary, through

the pain which thou didst suffer at the death of Jesus, have pity on me, and recommend me to thy Son. Listen to him on the cross, recommending me to thee, in the person of St. John: "Woman, behold thy Son"—John xix. 6.

"And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, my God, my God, why hast thou forsaken me?"—Mat. xxvii. 46. Jesus, agonizing on the cross, afflicted with pain of body and sadness of soul (for the sadness which assailed him in the garden, when he said: "My soul is sorrowful unto death," did not leave him until his last breath), seeks for some one to console him, but finds none. "I looked for one who would grieve together with me, but there was none; and for one that would comfort me. and I found none"—Ps. lxviii. 21. He looks at his mother, and, as has been said her presence gives him no consolation, the sight of her sorrows adds to his affliction. He looks about, and sees enemies on every side; hence, finding himself bereft of every comfort, he turns

to his eternal Father, to seek consolation. But the Father, seeing him charged with the sins of all men, for which he was then atoning to the divine justice on the cross, abandons him to a death of pure unmixed pain. Then it was that Jesus cried out with a loud voice, to show the intensity of his sufferings, and said: "My God, why hast thou also forsaken me?" Hence the death of Jesus Christ was more painful than the death of all the martyrs, because it was full of desolation and bereft of all comfort.

But, my Jesus, why dost thou complain after having voluntarily offered thyself to so cruel a death? Ah! I understand thee; thou dost complain in order to make us comprehend the intense pain with which thou dost expire, and at the same time to encourage us to have confidence, and to practice resignation when we find ourselves in desolation and deprived of the sensible aid of the divine grace.

My sweet Redeemer, thy abandonment makes me hope that God, often as I have betrayed him, will not abandon me. O

my Jesus, how have I been able to live so long forgetful of thee? I thank thee for not having forgotten me. Ah! I entreat thee to remind me always of the desolation to which thou hast submitted for my sake, that I may never more forget thee and the love thou hast borne me.

Knowing that his sacrifice was consummated, the Saviour said that he was thirsty, and the soldiers applied to his mouth a sponge full of vinegar. "Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.... And they putting a sponge full of vinegar about hyssop, put it to his mouth"—John xix. 28, 29. The Scripture, which was to be fulfilled, is the text of David: "And in my thirst they gave me vinegar to drink"—Ps. lxviii. 22. But, O Lord, thou art silent about the intense pains which hasten thy death, and dost thou complain of thirst? Ah! the thirst of Jesus was very different from that which we imagine it to be. His thirst is the desire of being loved by the souls for whom he dies. Thus my Jesus, thou dost

thirst after me, a miserable worm, and shall I not thirst after thee, who art an infinite good? Ah, I long for thee, I love thee, I desire to please thee in all things. Assist me O Lord, to banish from my heart all earthly desires, and grant that nothing may reign in me but the desire to please thee and to do thy will. O holy will of God—blessed fountain that dost fill enamoured souls, fill me also, and be the object of all my thoughts and affections.

SECTION XVI.

DEATH OF JESUS.

The amiable Redeemer approaches the end of life. My soul, behold those eyes grow dim; that beautiful countenance becomes pale; that heart palpitates feebly; that sacred body is abandoned to death. "Jesus, therefore, when he had taken the vinegar, said: It is consummated"—John xix. 30. When on the point of expiring, Jesus placed before his eyes all the sufferings of his life; the poverty, fatigues, pains and injuries whic

he had suffered, and again offering them all to his Eternal Father, he said, all is now accomplished—all is consummated. All that the prophets foretold of me is consummated; in a word, the sacrifice which God expected in order to be appeased with the world, is perfectly consummated, and full satisfaction is made to the divine justice. "It is consummated," said Jesus, turning to his eternal Father: "It is consummated," he said, at the same time turning to us. As if he said: O men, I have done all that I can do, in order to save your souls and to gain your love. I have done my part; do you now do yours. Love me, and be not unwilling to love a God who has gone so far as to die for you. Ah, my Jesus, that I also, at the hour of my death, could say, at least for the part of my life which yet remains, *It is consummated.* Lord, I have accomplished thy will: I have obeyed all thy wishes. Give me strength, O my Jesus, for with thy aid I purpose and hope to do thy will in all things.

"And Jesus, crying with a loud voice,

said : Father, into thy hands I commend my spirit"—Luke xxiii. 46. These were the last words which Jesus spoke on the cross. Seeing that his blessed soul was about to be separated from his mangled body, he said, with perfect resignation to the divine will, and with filial confidence: Father, to thee I recommend my spirit. As if he said : My Father, I have no will, I do not wish either to live or die : if it is pleasing to thee that I continue to suffer on this cross, behold I am ready ; into thy hands I consign my spirit ; do with it what thou wilt. Oh ! that we also would say the same when we meet any cross ; leaving ourselves to be guided by the Lord in all things, according to his good pleasure. This, says St. Francis de Sales, is that holy abandonment in God which constitutes all perfection. We ought to act in this manner particularly at the hour of death ; but, in order to do it well then, we should practise it frequently during life. Yes, my Jesus, in thy hands I place my life and my death ; in thee I abandon myself entirely, and I recommend my soul to thee now for the

last moments of my life. Receive it into thy wounds, as thy Father received thy spirit when thou didst expire on the cross.

But behold, Jesus dies. O angels of heaven, come, come to assist at the death of your God; and thou, O sorrowful mother of God, approach nearer to the cross, raise thy eyes to behold thy Son; look at him more steadfastly, for he is about to expire. Behold, the Redeemer already calls on death, and gives it permission to come and take away his life. O death, he says, perform thy office; take away my life and save my sheep. Behold, the earth trembles, the graves are opened, the veil of the Temple is rent in two; behold, in fine, how the violence of his pains deprives the dying Lord of strength. Of the natural heat, of respiration; his body is abandoned to death, he bows down his head on his breast, he opens his mouth, and expires. "And, bowing down his head, he gave up the the ghost"—John xix. 30.

Go forth, O beautiful soul of my Saviour, go forth: go to open paradise,

which has been hitherto shut against us ; go to present thyself to the divine Majesty, and to obtain for us pardon and salvation. The crowd, turning to Jesus, on account of the loud voice in which he spoke these words, look at him with attention and in silence ; they see him expire, and observing that he is motionless, they exclaim : He is dead—he is dead. Mary hears this from all the bystanders, and she also says : Ah, my Son, thou art dead.

He is dead. O God, who is dead ? The author of life, the only-begotten of God, the Lord of the world. O death, which was the astonishment of heaven and of nature ! A God to die for his creatures ! O infinite charity ! A God to sacrifice himself entirely ! To sacrifice his delights, his honour, his blood, his life ; and for whom ? for ungrateful creatures. And to die in a sea of sorrows and insults, and in order to atone for our sins.

My soul, raise thy eyes, and behold that crucified Man-God. Behold that divine Lamb sacrificed on that altar of pain ; consider that he is the beloved Son of the

Eternal Father, and consider he has died through the love he has borne thee. See how his arms are stretched out to embrace thee : his head bowed down to give thee the kiss of peace ; his side opened to receive thee. What dost thou say ? Does a God so good and so loving deserve to be loved ? Listen to what the Lord says to thee from the cross : My Son, see if there is any one in this world who has loved thee more than I, thy God, have loved thee. Ah, my God and my Redeemer, thou then hast died, and died a death the most infamous and painful, and why ? to gain my love. But what love of a creature can ever compensate the love of his Creator, who has died for him ? O my adored Jesus, O love of my soul, how shall I be ever able to forget thee ? How shall I be able to love any thing but thee, after having seen thee dying through pain on this cross, in order to atone for my sins and to save my soul ? How can I behold thee dead, hanging on this tree, and not love thee with all my strength ? Can I think that my sins have reduced thee to this condition, and not

weep always with intense sorrow for the offences I have committed against thee?

O God, had the vilest of all men suffered for me what Jesus Christ has suffered; had I beheld a man torn with scourges, fastened to a cross, and made the laughing-stock of the people in order to save my life, could I remember his sufferings without feeling for him the tenderest affection? And were the likeness of my expiring lover brought before me, could I behold it with indifference, and say: Oh! the miserable man has died thus in torture for the love of me? Had he not loved me he would not have died for me. Alas, how many Christians keep a beautiful crucifix in their room, but only as a fine piece of furniture. They praise the workmanship and the expression of grief, but it makes as little impression on their hearts as if it were not the image of the incarnate Word, but of a man who was a stranger and unknown to him.

Ah, my Jesus, do not permit me to be one of them. Remember that thou didst promise that when thou wouldst be elevated on the cross, thou wouldst draw all

hearts to thee. Behold, my heart, softened into tenderness by thy death, will no longer resist thy calls. Ah, draw all its affections to thy love. Thou hast died for me, and I wish to live only for thee. O sorrows of Jesus, O ignominies of Jesus, O death of Jesus, O love of Jesus, may you be fixed in my heart, and may the sweet remembrance of you remain there for ever, to wound me continually, and to inflame me with love.

O eternal Father, behold Jesus dead for my sake, and through the merits of this Son, shew me mercy. My soul, be not diffident on account of the sins thou hast committed against God. It is the Father himself that has given the Son to the world for our salvation, and it is the Son that has voluntarily offered himself to atone for our sins. Ah, my Jesus, since to pardon me thou hast not spared thyself, behold me with the same affection with which thou didst one day behold me, agonizing for me on the cross. Behold me and enlighten me ; and pardon particularly my past ingratitude to thee, in thinking so little on thy passion, and on

the love thou hast shewn me in thy sufferings. I thank thee for the light which thou givest me, in making me see in these wounds and lacerated members, as through so many lattices, thy great and tender affection for me.

Unhappy me, if, after this light, I should neglect to love thee, or if I loved anything out of thee. May I die (I will say with the enamoured St. Francis of Assisium) for the love of thee, O my Jesus, who hast condescended to die for the love of me. O pierced heart of my Redeemer, O blessed dwelling of loving souls, do not disdain to receive also my miserable soul. O Mary, O mother of sorrows, recommend me to thy Son, whom thou dost hold lifeless in thy arms. Behold his lacerated flesh, behold his divine blood shed for me, and see in them how pleasing it is to him that thou shouldst recommend my salvation to him. My salvation consists in loving him ; this love thou hast to obtain for me, but let it be a great and eternal love.

Commenting on the words of St. Paul, "The charity of Christ presseth us," St.

Francis de Sales says: "Since we know that Jesus, the true God, has loved us so as to suffer death, and the death of the cross, for our salvation, must not our hearts be under a press which squeezes and forces love from them by a violence which is strong in proportion as it is amiable?" The saint afterwards says that "the hill of Calvary is the mountain of lovers." He then adds: "Ah, why, then, do we not cast ourselves on Jesus crucified, in order to die on the cross with him who has voluntarily died upon it for the love of us? I will hold him, we ought to say, and will never forsake him; I will die with him, and will burn in the flames of his love. One and the same fire shall consume this divine Creator and his miserable creature. My Jesus gives himself to me, and I give myself entirely to him. I will live and die on his bosom; neither life nor death shall separate me from him.

"O eternal love, my soul seeks thee, and chooses thee for eternity. Ah! come, O Holy Ghost, and inflame our hearts with the love of thee. Either to love or to die. To die to every other love, in order

to live to that of Jesus. O Saviour of our souls, grant that we may sing for eternity: Live Jesus; I love Jesus; live Jesus, whom I love; I love Jesus, who lives for ever and ever.

Let us, in conclusion, say: O Lamb of God, who hast sacrificed thyself for our salvation! O victim of love, who hast been consumed by sorrows on the cross! Oh! that I knew how to love thee as thou dost deserve to be loved! O that I could die for thee, who hast died for me! By my sins I have been a cause of pain to thee during thy entire life; grant that I may please thee during the remainder of my life, living only to thee, my love, my all. O Mary, my mother, thou art my hope after Jesus; obtain for me the grace to love Jesus.

Chaplet of the Seven Dolours.

It was about the year 1233 that seven holy men of noble birth, by name Bonfiglio, Monaldio, Bonagiunta, Manetto, Amadeo, Uguccio, and Alessio Falconieri, withdrew from the city of Florence into the solitude of Mount Senario, afterwards receiving from the Church the apellation of the "Seven Blessed Founders." For it was in that solitude that, passing their days in the constant exercise of prayer, penitence, and other virtues, they, by a special revelation from the Blessed Virgin, instituted the Order called "Servants of Mary," taking for the object of their institution, meditation on the bitter pains she suffered in the Life, Passion, and Death of her Son Jesus, and undertaking to promulgate this devotion amongst Christian people. One of the devout practices which they made use of for their purpose was a Chaplet or Rosary of Seven Divisions, in remembrance of the seven principal Dolours of the Blessed Virgin, which were to form the subject of the reciter's meditation according to his ability; the prayers to be said during such meditation being one *Pater noster* and seven *Ave Maria* for each division, with three more *Ave Maria* at the end of all, in honour of the

tears shed by the same most holy Virgin in her Dolours.

This devout prayer, so acceptable to our most holy Sorrowful Mother, and so useful to Christian souls, was propagated throughout the Christian world by these Servants of Mary; and it afterwards received much encouragement from Pope Benedict XIII., who, in order to induce more of the faithful to adopt it, granted, by his Brief *Redemptoris*, of September 26, 1724—

i. THE INDULGENCE of 200 DAYS, for every *Pater noster*, and the same for every *Ave Maria*, to every one who, having Confessed and Communicated, or at least made a firm resolution to Confess, should say this Chaplet in the churches of the Order of the Servants of Mary.

ii. THE SAME INDULGENCE OF 200 DAYS may be gained by saying it everywhere on Fridays, and—

iii. THE INDULGENCE OF 100 DAYS, on any other day; and lastly the same Pope added—

iv. THE INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES to any one who says this Chaplet either alone or in company with others.

Afterwards Pope Clement XII., "that the faithful might often recollect and sympathise with the Dolours of Mary," confirmed by his Bull of *Unigeniti*, December 12, 1734, the before-named Indulgences, adding also the following:

v. The Plenary Indulgence and remission of all sins to every one who shall say this Chaplet daily for a month together, and shall then, after having Confessed and Communicated, pray for Holy Church, etc.

vi. The Indulgence of 100 years, every time it is said, to all who say this Chaplet, being truly penitent and having Confessed, or having at least a firm resolution to Confess.

vii. The Indulgence of 150 years, every Monday, Wednesday, Friday, and Feast of Obligation of the Holy Church, after having Confessed and Communicated.

viii. The Plenary Indulgence to all who say it four times a week, on any one day in the year when, after having Confessed and Communicated, they shall say the said Chaplet of Seven Dolours.

ix. The Indulgence of 200 years* also to those who shall say it devoutly after their Confession.

x. The Indulgence of ten years to those who keep one of these Chaplets about them, and are in the habit of saying it frequently, every time that, after having Confessed and Communicated, they shall hear Mass, be present at a sermon, accompany the Blessed Sacrament to the sick, make peace between enemies, bring

* In some summaries of these Indulgencies, any more particularly in that reprinted in Rome in 1818, we read 200 *days*, and a few lines above 150 *days*; but in the Bull above named, published at the Office of the Reverend Apostolic Chamber in 1735, we read in both places not days but years.

sinners to Confession, &c., &c.; or whenever, saying at the same time seven *Pater noster* and seven *Ave Maria*, they shall do any spiritual or temporal good work in honour of our Lord Jesus Christ, the Blessed Virgin, or their Patron Saint.

All these Indulgences were confirmed by decrees of the S. Congr. of Indulgences issued at the command of Pope Benedict XIV. on January 16, 1747, and Clement XIII., March 15, 1763. It is, however, requisite, in order to gain these Indulgences, that these Chaplets should be blessed by the Superiors of the Order of the Servants of Mary, or by other priests of the Order deputed by them; and when blessed, they cannot be sold or lent for the purpose of communicating these Indulgences to others, in which case they would be deprived of their blessing. See the above-named Brief of Benedict XIII.

WAY OF SAYING THE CHAPLET.

Act of Contrition.

Saviour, my sole and only love, see me before Thy Divine Presence standing all confusion by reason of the many grievous injuries I have done Thee. With my whole heart I ask Thy pardon for them; repenting of them out of Thy pure love, and at the thought of Thy great goodness

hating and loathing them above every other evil of this life. I would that I had died a thousand times ere ever I had offended Thee ; but now most firmly am I resolved rather to lose my life by every death than offend Thee again. My Jesus crucified, I firmly purpose to cleanse my soul forthwith by Thy most Precious Blood in the Sacrament of Penance. And thou, most tender Virgin, Mother of Mercy and Refuge of the sinner, do thou by thy bitter pains obtain for me the pardon of sins ; whilst I, praying according to the mind of so many holy Pontiffs for the indulgences granted to this holy Rosary of thine, hope thereby to obtain remission of all pains due to my many sins.

i. With this trust laid up within my heart, I begin my meditation on the *First* Sorrow, when Mary, Virgin Mother of my God, presented Jesus, her only Son, in the Temple, laid Him in the arms of holy aged Simeon, and heard his word of prophecy, "This thy Son shall be a sword of pain to pierce thine own heart," foretelling thereby the Passion and Death of her Son Jesus.

One Pater noster *and seven* Ave Maria.

ii. The *Second* Sorrow of the Blessed Virgin was when he had to fly into Egypt by reason of the persecution of cruel Herod, who impiously sought to slay her well-beloved Son.

One Pater noster *and seven* Ave Maria.

iii. The *Third* Sorrow of the Blessed Virgin was when, after having gone up to Jerusalem at the Paschal Feast with Joseph her spouse and Jesus her beloved Son, she lost Him on her return to her poor house, and for three days bewailed the loss of her sole-beloved One.

One Pater noster *and seven* Ave Maria.

iv. The *Fourth* Sorrow of the Blessed Virgin was when she met her most loving Son Jesus carrying on His tender shoulders the heavy cross whereon he was to be crucified for our salvation.

One Pater noster *and seven* Ave Maria.

v. The *Fifth* Sorrow of the Blessed Virgin was when she saw her Son Jesus raised upon the cross's tree, and all His

Sacred Body pour forth Blood; and then, after three long hours' agony, beheld Him die.

One Pater noster *and seven* Ave Maria.

vi. The *Sixth* Sorrow of the Blessed Virgin was when she saw the lance cleave the Sacred Breast of Jesus, her beloved Son, and then received His Holy Body laid in her purest bosom.

One Pater noster *and seven* Ave Maria.

vii. The *Seventh* and last Sorrow of the Blessed Virgin, Queen and Advocate of us her servants, miserable sinners, was when she saw the Holy Body of her Son buried in the grave.

One Pater noster *and seven* Ave Maria.

Then say three Ave Maria *in veneration of the tears which Mary shed in her sorrows, to obtain thereby true sorrow for sins and the holy Indulgences attached to this pious exercise.*

V. Pray for us, Virgin most sorrowful.
R. That we may be made worthy of the promises of Christ

Let us pray.

Grant, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy Mother, may intercede for us before the throne of Thy mercy, now and at the hour of our death, through whose most holy soul in the hour of Thine own Passion the sword of sorrow passed. Through Thee, Jesus Christ, Saviour of the world, who liveth and reignest with the Father and the Holy Ghost for ever and ever. Amen.

One Hour's Prayer in the Year.

Pope Clement XII., by a decree of the S. Congr. of Indulgences, Feb. 4, 1736, and Benedict XIV., by another decree of July 14, 1757, granted—

THE PLENARY INDULGENCE, once in the year, to all the faithful who on any one day should, after having Confessed and Communicated, make one hour's prayer in honour of most holy Mary sorrowing; calling to mind her sorrows, saying the Chaplet of them, or other prayers adapted to this devotion. Pope Pius VI., of blessed memory, granted this Indulgence afresh and confirmed it for ever, July 8, 1785.

The Hour and Half-Hour of Prayer on Good Friday and other Fridays.

In order to engage the faithful to endeavour to give an increase of consolation to most holy Mary in her desolation, Pius VII., by two Rescripts, given through the *Segretaria* of the Memorials, Feb. 25 and March 21, 1815, kept in the *Segretaria* of his Eminence the Cardinal-Vicar, granted—

i. The Plenary Indulgence to all those who, from three o'clock on Good Friday until midday on Holy Saturday (the hour on that day when the Holy Church invites the faithful to rejoice in the resurrection of Jesus Christ), shall, either in public or in private, keep one hour, or at least half an hour, in honour of most holy Mary in desolation, by meditating on her seven dolours, saying the Chaplet of her Dolours, or any other prayers having reference to her desolation. This Indulgence is gained when, by Confession and Communion, they satisfy the precept of Paschal Communion.

ii. The Indulgence of 300 days, on other Fridays, whenever, between three o'clock on that day and the dawn of Sunday, they practise this devotion.

iii. The Plenary Indulgence each month to all who have practised it every week in the month, provided that they Confess and Com

municate on one of the last days of this devotion.

All these Indulgences are confirmed by the same Pope Pius VII. for ever, through the S. Congr. of Indulgences, June 18, 1822.

Short Prayer to the Most Holy Virgin in Her Desolation.

His Holiness our Sovereign Lord, Pope Pius IX., by a decree of the S. Congr. of Indulgences, of Dec. 23, 1847, vouchsafed to grant—

THE INDULGENCE OF 100 DAYS to all the faithful, every time they say with contrite heart, the following prayer in honour of the most holy Virgin in her desolation:

Hail Mary, full of sorrows, the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. **Amen.**

The Way of the Holy Cross.

To engage the faithful to visit the Holy Land and the places sanctified by the presence of our Blessed Saviour, many and ample indulgences were granted by the Popes to all who should undertake this pilgrimage.

But when these sacred places again fell into the hands of the infidels, and it became morally impossible to visit them, the Pope sanctioned the formation of representations thereof; and bestowed upon all who should visit these symbols in a spirit of faith, and in memory of the mysteries of our Redemption, the same indulgences which would be gained by visiting the Holy Land.

The Friars Minor of the Order of St. Francis being established at Jerusalem about the year 1342, and having the office of protecting the holy places, endeavored to enkindle a veneration for them, first in Italy, and afterwards throughout the whole world, by erecting, particularly in their churches, stations to the number of fourteen, which they termed the Way of the Cross; because they represented the path traversed by our Redeemer laden with his Cross, from the house of Pilate to Mount Calvary, and the Holy Sepulchre.

Innocent IX. approved of this devotion, and conferred upon all the monks and nuns of the Order of St. Francis the indulgences of the Holy Land, by a brief dated Sept. 5, 1686. Innocent XII. confirmed this brief by another, dated Dec. 24, 1692; and by a second of Dec. 26, 1695.

Benedict XIII. rendered these indulgences applicable to the souls in purgatory, in the brief *Inter plurima*, March 3, 1726, and permitted that all the

faithful without exception, who should perform this devotion at the Friars Minor, where it was established, should derive the same advantages as the monks themselves. This was confirmed by Clement XII., Jan. 16, 1731.

Conditions required for gaining these Indulgences.

To gain the Indulgences of the Way of the Cross, it is necessary to visit the stations really; in other words, to go from one to the other. However near the pictures or crosses may be, it would not suffice merely to look upon one after the other from the same spot. This could not be properly termed the Way of the Cross—an imitation of Jesus Christ proceeding to Calvary. But if, on account of the great concourse of people, a person could not go from one station to another, it would suffice to kneel and rise to each station, and to turn towards each cross or picture. Such is the teaching at Rome.

It is, moreover, necessary to visit each station with piety and devotion, meditating on each mystery, and praying mentally or vocally. No prayers are specified, and consequently none are necessary, according to a declaration of the Congregation of Indulgences, April 3, 1731. But it is the custom for those who cannot read, to say five "Our Father's," and five "Hail Mary's;" for those who can read, one "One Father," and one "Hail Mary" and "Gloria Patri," with one or two stanzas of the "Stabat Mater," and a prayer appropriate to each mystery. The prayers contained in this little book, composed to assist pious souls in performing the Way of the Cross, may be used with safety.

The Way of the Cross may be performed either privately or solemnly. Every one can perform it

singly in the church where it is established, use whatever prayers he pleases, and consecrate as much time to the devotion as he pleases, provided that he meditates piously on each of the fourteen mysteries. When this exercise is performed solemnly, a priest officiates, and walks from one station to another in procession preceded by the cross; a verse of the "Stabat Mater" and a verse of the "Miserere" are sung alternately. At each station the priest makes a short exhortation, followed by an "Our Father" and "Hail Mary," or by a few moments' meditation. When the number of people is great, it is not necessary that they should follow the procession, but merely that they should kneel and rise to each station. Or the priest may mount the pulpit, whilst others go in procession from station to station.

Indulgences for the Sick, and others who cannot visit the Stations.

Persons who are sick, infirm, in prison, at sea, or in infidel countries, and generally all who are physically or morally incapable of visiting the stations, may gain the same indulgences, by having a small brass cross blessed for this purpose, and saying fourteen "Our Father's" and fourteen "Hail Mary's," one for each station, and five more with the "Gloria Patri" at the end; and then one "Our Father" and one "Hail Mary" for the Pope, and holding the cross during the whole time, (*Raccolta*, p. 104). This grant was made by Clement XIV., January 26, 1773.

But the privilege of thus gaining the indulgences attached to this devotion ceases, or is suspended, as soon as the persons are capable of visiting a place where the stations have been erected.

MANNER OF PRACTISING THIS EXERCISE.

Let each one kneeling before the Altar, make an Act of Contrition,

and form the intention of gaining the Indulgences, whether for himself or for the souls in Purgatory.

AN ACT OF CONTRITION.

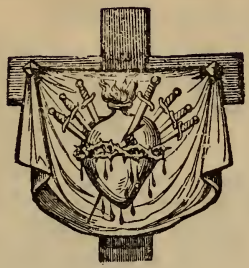
O God, we love thee with our whole hearts and above all things, and are heartily sorry that we have offended thee. May we never offend thee any more. Oh, may we love thee without ceasing, and make it our delight to do in all things thy most holy will.

Our Father. Hail Mary.

Let us Pray.

My Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and repent sincerely for having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

Jesus, for the love of me,
You came to die on Calvary;
Let me, Jesus, follow too,
That I may suffer, dear Lord, with you.



WAY OF THE HOLY CROSS.

In the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father. Hail Mary.

Blessed be the Holy and undivided Trinity, now and for ever more. Amen.

℣. Thou shalt open my lips, O Lord.

℟. And my mouth shall show forth Thy praise.

℣. O God, come to my assistance.

℟. O Lord make haste to help me.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end.

℣. Amen.

In making the following Stations, we gain the same Indulgences as if they were made at Jerusalem, on the very spot where our Saviour suffered.

First ✠ Station.

JESUS IS CONDEMNED TO DEATH.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

FIRST ✠ STATION.

Consider how Jesus, after having been scourged, and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity. I love Thee, my beloved Jesus; I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God rest in peace.

℟. Amen.

(An Act of Contrition.) A verse of the *Stabat Mater* is sung or said, or, Jesus for the love of me, etc.

At the cross her station keeping,
Stood the mournful mother weeping,
Close to Jesus to the last.

If many persons perform the *Via Crucis*, the priests or one part of the people, may sing the verses in order, and the rest of the people repeat after each verse:

Holy Mother, pierce me through.
In my heart each wound renew
Of my Saviour crucified.

Or this verse alone may be sung after each Station.

Second ✠ Station.

JESUS TAKES THE CROSS ON HIS SHOULDERS.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

SECOND ✠ STATION.

Consider how Jesus, in making this journey with the cross on his shoulders, thought on us, and offered for us to His Father the death He was about to undergo.

My most beloved Jesus! I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Through her heart, his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword has pass'd.

Holy Mother, etc., or, Jesus for the love of me, etc.

Third ✠ Station.

JESUS FALLS THE FIRST TIME UNDER THE CROSS

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

THIRD ✠ STATION.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times.

My Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah, by the merits of this first fall, deliver me from the misfortune of falling into mortal sin. I love Thee, O my Jesus; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Oh, how sad and sore distress'd
Was that mother highly blest
Of the sole begotten-one!

Holy Mother, etc., or, Jesus for the love of me, etc.

Fourth ✠ Station.

JESUS MEETS HIS MOST AFFLICTED MOTHER

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

FOURTH ✠ STATION.

Consider the meeting of the Son and the Mother, which took place on this journey. Their looks became as so many arrows to wound those hearts which loved each other so tenderly.

My sweet Jesus, by the sorrow Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most Holy Mother. And thou my Queen, who wast overwhelmed with sorrow, obtain for me by thy intercession a continual and tender remembrance of the passion of thy Son. I love Thee, Jesus my love, above all things; I repent of ever having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Christ above in torment hangs,
She beneath beholds the pangs
Of her dying glorious Son.

Holy Mother, etc., or, Jesus for the love of me, etc.

Fifth ✠ Station.

JESUS IS ASSISTED IN CARRYING HIS CROSS BY SIMON OF CYRENE.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

FIFTH ✠ STATION.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing He would die on the way, when they wished Him to die the ignominious death of the cross, constrained Simon the Cyrenian to carry the cross behind our Lord.

My most beloved Jesus, I will not refuse the cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death, I offer it to Thee. Thou hast died for love of me; I will die for love of Thee. Help me by Thy grace. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear Mother to behold?

Holy Mother, etc., or, Jesus for the love of me,

Sixth ✠ Station

VERONICA WIPES THE FACE OF JESUS.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

SIXTH ✠ STATION.

Consider how the holy woman named Veronica, seeing Jesus so ill-used, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in baptism; but I have disfigured it since by my sins: Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy passion, O Jesus. I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Can the human heart refrain
From partaking in her pain.
In that Mother's pain untold?

Holy Mother, etc., or, Jesus for the love of me. etc

Seventh ✠ Station

JESUS FALLS UNDER THE CROSS THE SECOND TIME.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

SEVENTH ✠ STATION.

Consider the second fall of Jesus under the Cross; a fall which renews the pain of all the wounds of His head and members.

My most sweet Jesus, how many times Thou hast pardoned me, and how many times, have I fallen again, and begun again to offend Thee! Oh! by the merits of this second fall, give me the necessary helps to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, &c.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed through the mercy of God rest in peace.

℟. Amen.

(An Act of Contrition.)

Bruis'd, derided, curs'd, defil'd,
She beheld her tender Child
All with bloody scourges rent.

Holy Mother, etc., or Jesus for the love of me etc.

Eighth ✠ Station.

JESUS CONSOLES THE WOMEN OF JERUSALEM,
WHO FOLLOWED HIM, AND WEPT OVER HIM.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

EIGHTH ✠ STATION.

Consider how those women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as He walked along. "My children," said He, "weep not for Me, but for your children."

My Jesus, laden with sorrows, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee, more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

For the sins of his own nation
She saw him hang in desolation,
Till his spirit forth is sent.

Holy Mother, etc., or, Jesus for the love of me, etc.

Ninth ✠ Station.

JESUS FALLS UNDER THE CROSS THE THIRD TIME

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

NINTH ✠ STATION.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

O thou Mother, fount of love!
Touch my spirit from above,
Make my heart with thine accord.

Holy Mother, etc., or, Jesus for the love of me, etc.

Tenth ✠ Station.

JESUS IS STRIPPED OF HIS GARMENTS.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

TENTH ✠ STATION.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated.

My innocent Jesus, by the merits of the torment Thou hast felt, help me to strip myself of all affections to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, above all things; I repent with my whole heart of having offended Thee. Never permit me to sparate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Holy Mother, etc., or, Jesus for the love of me, etc.

Eleventh ✠ Station.

JESUS IS NAILED TO THE CROSS.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

ELEVENTH ✠ STATION.

Consider how Jesus, after being thrown on the Cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then, securing the Cross, allowed Him to die with anguish on this infamous gibbet.

My Jesus, loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

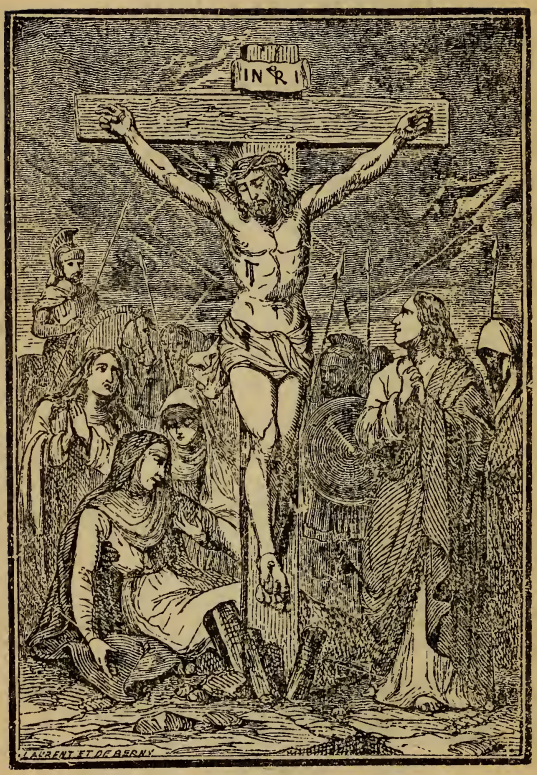
℟. Amen.

(An Act of Contrition.)

Holy Mother, pierce me through;
In my heart each wound renew
Of my Saviour crucified.

Holy Mother, etc., or, Jesus for the love of me, etc.

Twelfth ✠ Station.



JESUS EXPIRES ON THE CROSS.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

TWELFTH ✠ STATION.

Consider how Jesus, after three hours' agony on the Cross, consumed with anguish, abandoned Himself to the weight of His body, bowed His head, and died.

O my dying Jesus, I kiss devoutly the Cross on which Thou didst die for love of me. I have merited by my sins to die a miserable death, but Thy death is my hope. Ah! by the merits of Thy death, give me grace to die embracing Thy feet, and burning with love to Thee. I commit my soul into Thy hands. I love Thee, O Jesus, above all things; I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Let me share with thee his pain,
Who for all my sins was slain,
Who for me in torments died.

Holy Mother, etc., or, Jesus for the love of me, etc.

Thirteenth ✠ Station.

JESUS IS TAKEN DOWN FROM THE CROSS.

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

THIRTEENTH ✠ STATION.

Consider how our Lord, having expired, two of His disciples, Joseph and Nicodemus, took Him down from the Cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

O Mother of sorrow, for the love of this Son, accept me for thy servant, and pray for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, above all things; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

Let me mingle tears with thee,
Mourning him who mourned for me,
All the days that I may live.

Holy Mother, etc., or, Jesus for the love of me, etc.

Fourteenth ✠ Station.

JESUS IS LAID IN THE SEPULCHRE

℣. We adore thee, O Lord Jesus Christ, and bless thy holy name.

℟. Because by thy holy Cross thou hast redeemed the world.

FOURTEENTH ✠ STATION.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

Ah, my buried Jesus, I kiss the stone that encloses Thee. But Thou didst rise again the third day. I beseech Thee by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee, and love Thee for ever. O Jesus, I love Thee, and I repent of ever having offended Thee. Permit not that I ever offend Thee again. Grant that I may love Thee, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be, etc.

℣. Have mercy on us, O Lord. ℟. Have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

(An Act of Contrition.)

By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.

Holy Mother, etc., or, Jesus for the love of me, etc.

After this say, Our Father, Hail Mary, *and* Glory be, *etc., five times, to gain the other indulgences granted to those who recite them.*

THE

STATIONS OF THE PASSION

OF

Our Lord Jesus Christ,

AS THEY ARE PERFORMED IN JERUSALEM.

TO WHICH ARE ADDED

STATIONS FOR HOLY THURSDAY,

AND THE

LITTLE CROWN OF OUR SAVIOUR.

TRANSLATED FROM THE FRENCH

By MRS. J. SADLIER.

TO THE

CHRISTIAN READER.

Jesus Christ Crucified is, according to Saint Paul the Book of Pious Souls, and therefore infinitely deserving of our most attentive perusal. It is the Volume which the Word Incarnate has bequeathed to his followers; for as Saint Jerome remarks, he left no written instructions behind him, being pleased to give us himself on the Cross instead of a book. By applying ourselves therefore to the study of this celestial volume, we may learn how to practise all the Christian Virtues, not simply by words and sentences, but by the most heroic actions; and that in so plain and intelligible a manner as to be easily comprehended by every person of the most ordinary talents or capacity. Jesus Christ crucified, therefore, being the Book of the Elect, I address the reader in the words heard by St. Augustine, immediately before his conversion: "Take it up and read."

METHOD OF PRACTISING

THE

DEVOTION OF THE STATIONS.

THOSE who are inspired with a zeal for promoting the glory of God and the salvation of their own souls, will let no day pass without performing one or more of these Stations in honor of the passion of our blessed Redeemer, which may be done in the following manner:

Read, (or hearken to others who may read,) one or more of the Meditations with respect, attention, and devotion, pausing at those passages wherewith you find yourself most effected. Afterwards place yourself devoutly on your knees, and say the Lord's Prayer and Hail Mary for the intention specified, and conclude with the Act of Contrition, which may be seen at the end of the First Station, and wherewith you finish each of the succeeding stations.

This excellent devotion may be performed anywhere, whether in the chamber, the church, the cloister, the garden, or field: but the time most proper, is that in which the mind is least occupied with worldly concerns: in the morning, for example, after up-rising, or at night, before going to rest, whilst hearing mass, or assisting at vespers. But the most commendable manner is, when fathers and mothers, masters and mistresses of families, assemble their children and servants at night, to perfor-

one of the Stations publicly together; a method more pleasing to God than if they did it individually and alone. Such also are much to be commended, as after having assisted at the church service on Sundays and holidays, go, by way of a spiritual walk and pious relaxation, to perform some of the Stations from church to church, during the interval between vespers and supper-time; and this method is more especially to be recommended, since several instances appear in ecclesiastical history, wherein persons of every rank, from the throne to the cottage, have increased in fervor and zeal, and finally have attained to a high degree of sanctity by this practice.

The author of this book, therefore, most humbly requests, in the name of Jesus Christ crucified, that all CONFESSORS or SPIRITUAL DIRECTORS, would recommend the practice of the devotion of the Stations, to their penitents, either by enjoining it by way of penance, or by exhorting them to visit churches, and there meditate on some particular point of the passion of our dear and amiable Redeemer.

*** It is a tradition, received from age to age at Jerusalem, that the Blessed Virgin, during the whole time she lived there after the death of her Son, our Lord and Redeemer, visited every day the Stations of his Passion, distributing what little she could spare in alms amongst the poor.

THE

STATIONS OF THE PASSION

OF

Our Lord Jesus Christ.

FIRST STATION.

THE SUPPER-ROOM WHERE OUR LORD INSTITUTED THE SACRAMENT OF HIS BODY AND BLOOD.

The chamber where our Lord washed the feet of his disciples, and instituted the Blessed Sacrament of his body and blood, when preparing for his Passion, is about twenty-four feet long by sixteen broad. Here we have to consider Jesus Christ at the feet of the traitor Judas, about to wash them, and afterwards giving him his precious body to eat and his precious blood to drink; let us say within ourselves with profound admiration: "O unparalleled humility! O infinite charity of the Man-God: where shall I henceforth place myself to humble and mortify myself, when my Saviour is at the feet of the infamous Judas! and how can I

refuse my love and my service to an enemy, seeing that the Son of God refuses not his body and blood to the most abominable of all men!" We may here imagine what that charitable Saviour might say to Judas: "O Judas, my disciple and my apostle, what have I done to thee that thou dost hate me, and sell me to the Jews, my mortal enemies? Thou mayst still be converted; what I do in washing thy feet, is the figure of what thou canst do for thy salvation, what I am ready to do for thee, if thou wilt that thy soul be washed of its crimes in the water of penance; but if thou wilt still persist in thy damnable resolution, thou wilt be rejected by God, and condemned to everlasting fire." All was in vain; his heart and soul were possessed by the demon of avarice. O accursed, O detestable avarice! O inordinate passion for money! what ravages dost thou make amongst Christians, and how many souls dost thou lead to perdition! Thou art obdurate even now in the presence of a Man-God! I will hate and abhor thee for the time I have yet to live!

Say a *Pater* and an *Ave* to obtain the grace of humility, devotion to the blessed Sacrament of the Altar, and a horror of the sin of avarice; then make the following act:

ACT OF CONTRITION.

O Jesus, dearest and most adorable Saviour, who didst suffer so much, and die so cruel a death for me, (us,) I am (we are) heartily sorry for having offended thee, because thou art infinitely good and amiable, and that sin is displeasing to thee. Forgive me, (us,) O charitable Saviour, I (we) entreat thee by the bowels of thine infinite mercy, and by all the torments of thy bitter passion. Grant me (us) all the graces, all the favors, and all the indulgences which thou art accustomed to give so liberally to those who make in Jerusalem the station which I (we) have now made.

SECOND STATION.

THE GROTTO IN THE GARDEN OF OLIVES, WHERE OUR LORD HAD HIS AGONY AND BLOODY SWEAT.

From the supper-room to the garden of Olives is about fifteen hundred paces. The garden of Olives may be about seventy paces in length. In it are now

seen nine large olive-trees. The grotto of the Agony is about sixty paces distant from where our Lord left his apostles, Peter, James, and John. The place where these three apostles were left, is ten paces from the entrance of the garden, inside. There are still some traces or prints of their bodies to be seen on three small projections of a large reddish rock. It was there that our Saviour told them *his soul was sorrowful even unto death.* The grotto of the Agony is almost round, supported by three pilasters, rough and unhewn, making part of the rock itself. It has an opening in the top, which gives it a little light. Through this aperture our Lord could behold the sky, during his prayer. The cave is reached by a descent of seven or eight steps rudely cut. It may have a diameter of fourteen or fifteen feet. This grotto cannot but draw down blessings, for on entering it we feel our heart softened, and our eyes filled with tears of devotion. There it was that the Saviour, representing to himself the torments which the justice of God was preparing for him, in expiation of all the offences ever committed or to be

committed against his divine Majesty, voluntarily conceived a fear so excessive, a sadness and a desolation so overwhelming, that he fell into an agony. It was there also, that appearing before his Eternal Father, charged with all the sins of the world, he sweat, as it were, drops of blood which flowed down to the ground.

It was there also, that, by the most amazing of all humiliations, he submitted to be consoled, sustained and encouraged by an angel, as St. Luke testifies in these words: "There appeared to him an angel from heaven, strengthening him." We must enter this holy place, contemplate the Saviour prostrate on the ground, agonized, and bathed in a bloody sweat, an Angel coming to console him, raises him from the ground, holds him in his arms, and encourages him to die. After this devout contemplation, we may address that good Saviour in the following words: "O my dear Redeemer, death must, indeed, be terrible, since thou dost testify such fear and apprehension of it. Ah! be propitious to me in my last agony and send me thy consol-

ing Angel, to help me to die well, and to pass from this world to thy blessed eternity."

Say a *Pater* and an *Ave* for those who are in their agony, and then make the Act of Contrition, page 163.

THIRD STATION.

ENTRANCE TO THE GARDEN OF OLIVES WHERE OUR LORD WAS TAKEN AND BOUND BY THE JEWS.

We must here consider how our Lord, after recovering from his dreadful agony, comes forward to present himself to Judas and the soldiers who came to take him, and with so much mildness and benignity that he received the kiss of the infamous and perfidious disciple, called him his friend, and allowed himself to be bound like a malefactor. After this consideration, say from the depth of your heart: "O sweet and charitable Lamb, thou mayst well command us to love our enemies, and to pardon injuries, since thou givest us so bright an example thereof in thy kind and cordial reception of the most odious of men, the detestable Judas, who comes to insult thee and to take away thy life by his treachery.

Grant us the grace, O Lord, never to violate this thy commandment of charity, so that, always forgiving our enemies the injuries we receive from them, we may deserve to be forgiven our own transgressions."

Say a *Pater* and an *Ave* for those who have offended you, or done you any injury; then make the Act of Contrition, page 163.

At the entrance of the garden of Olives commences the way which our Lord travelled from his apprehension till his final condemnation.

FOURTH STATION.

THE TORRENT KEDRON, WHERE IT IS SAID THAT OUR LORD FELL, IN PASSING.

There is a tradition in Jerusalem, that our Lord, bound by the Jews, being dragged roughly and tumultuously, by night, through the valley of Josaphat, to the house of Annas, fell into the torrent Kedron, swollen with the rains of the season, and that he left marks on the rock, at the bottom, which are still to be seen there. This is what David seems to have foretold by those words: "He shall drink of the torrent in the way: there-

fore shall he lift up his head." Which shall be accomplished when, at the last judgment, in punishment of this outrage, and all others which Christ has received from the Jews and all other sinners, he will come, accompanied by his Angels, to avenge himself by judging the living and the dead. Here we may say to Jesus, bewailing our manifold offences: "O Saviour of men, who didst fall into the torrent Kedron, suffer me not to fall into the mire of mortal sin, and if I have had the misfortune of falling into it, grant me the grace to arise from it by a true and sincere repentance."

Say a *Pater* and *Ave* for those souls who are in the state of mortal sin, and make the Act of Contrition, page 163

FIFTH STATION.

THE HOUSE OF ANNAS, WHERE OUR LORD RECEIVES A BLOW.

The house of Annas, the father-in-law of Caiaphas, is changed into an hospital or monastery of Armenian Christians. There is in the court-yard a large and ancient olive-tree, to which our Lord is said to have been fastened while waiting to be presented to Annas. It is a local tradi-

tion that the Church was built on the side of the hall where our Lord was presented to Annas, and received a blow from a vile slave. A lamp burns day and night on the spot where the Saviour is believed to have stood when he was thus outraged. Say to him rather with the heart than with the mouth: "O humility of my Redeemer! couldst thou thus, O Lord! submit to be judged like a criminal? But it was to instruct me that thou didst take all our iniquities upon thyself, and didst carry them to Calvary to expiate them by thy blood." Then add: "O thou, the most beautiful of men! how couldst thou let an abominable hand mar the loveliness of thy divine countenance by a blow so painful and so disgraceful? Thou art the Son of God; a wretched hireling strikes thee on the face, and there is no one to chastise him, no one to take up thy defence! My dear Redeemer, I will, after thy example, patiently endure the injuries, the offences, and the bad treatment of my fellow-creatures."

Say a *Pater* and an *Ave* for all afflicted persons and then make the Act of Contrition, page 163.

SIXTH STATION.

The house of Caiaphas, the high priest, is also changed into a monastery or hospital of Armenian Christians. In the court is still seen the place where St. Peter denied his master, when warming himself with the soldiers. The Church is built on the spot where our Lord was declared a blasphemer, and judged worthy of death for having said that he was the Son of God. In this Church there is shown a small dungeon about three feet square, where our Lord is said to have been confined during part of the night, after the soldiers who had him in charge were tired of spitting on his face, beating him with their fists, tearing out his hair, and loading him with all imaginable contumely. After a short meditation on the tortures and outrages inflicted on the Saviour in the house of Caiaphas, you will say to him with cordial affection: "Ah, my God and my Saviour! It is I who deserve, by my ingratitude and infidelity, to have my face bruised by a thousand blows, my hair torn out; and myself condemned to a shameful death, as guilty

of innumerable crimes against thy divine Majesty. Why shouldst thou, being innocent, nay, the Holy of Holies, and infinitely removed from sin, why shouldst thou be treated as a criminal in my place? Ah! beloved of my soul, I will never go to bed at night without kneeling to make thee an act of reparation for the numerous outrages which thou didst endure for my sake. I will imitate the penitent St. Peter, and bewail my sins all the days of my life, with the sins of all who blaspheme and deny thee."

Say a *Pater* and an *Ave* for all blasphemers and for the impious who deny God, to the end that they may give up that execrable sin, and then make the Act of Contrition, page 163.

SEVENTH STATION.

THE PALACE OF HEROD, WHERE OUR LORD WAS CLAD IN A WHITE GARMENT, AS A FOOL.

The palace of Herod has been totally destroyed, so that no trace remains of its former magnificence. The house built on its ruins belongs to a Turk, who will not suffer a Christian to enter under his roof. We may imagine what our Lord suffered in the house of Herod—what contempt,

derision, and insult of every kind. That prince, after having at first flattered and caressed him in hopes of having him work a miracle, seeing that he could not prevail upon him to utter a single word, despised him, treated him as a fool, mocked him with all his court, then clothed him in a white garment through derision, and sent him back to Pilate, thus shamefully clothed, to show the contempt with which he regarded him. Here, then, let us say to our Lord, with a strong sentiment of grief and compassion: "Ah! dear Saviour, many Herods are there in the world, even amongst Christians, who mock and despise thee, insult thee even in thy churches, and before thine altars, by irreverence and disrespect which they would not dare to show in the house of a man of rank! Oh! if I could, even at the expense of my life, put a stop to these insolent sacrileges, which may sooner or later draw down the vengeance of heaven even on the just! But how was it, O charitable Redeemer, that thou didst refuse to say the least word to king Herod? It was doubtless, because that having for three years neglected thy preachings, he

was unworthy of hearing a single word from thy sacred lips."

Say a *Pater* and an *Ave* for those who are guilty of irreverence in Churches, and who neglect to hear sermons, in order that God might convert them; then say the Act of Contrition, page 163.

EIGHTH STATION.

PILATE'S HALL, WHERE OUR LORD WAS CRUELLY SCOURGED.

This apartment is about seven or eight paces in extent. The pillar to which our Lord was fastened stood in the middle, and probably supported the roof, as, in the time of St. Jerome, it supported the porch of the Church of Sion, being still stained with the blood of Christ. Let us enter this hall, O my soul, with a holy horror, to contemplate the most cruel and the most tragical sight ever seen on this earth. Knowest thou who it is that they are stripping and tieing to that fatal pillar? It is the Son of Mary, the Son of the Eternal Father,—it is Jesus, thy Redeemer. What shame and confusion for that Man-God, to see himself exposed to the immodest gaze of his tormentors and the mockery of an insolent rabble! O Seraphim, descend quickly, and cover

him with your wings! O sun, be eclipsed and hide thy light, to conceal from the sight of so many wretches that sacred flesh which should only be looked on by angels!... But why, executioners, do ye bind so tightly the delicate hands of that Lamb? Know ye not that it was his love for the salvation of men that made him embrace that pillar, and that no bond, save that of charity, could hold him there? The executioners, armed with whips, lash him without mercy, relieving each other in their diabolical task. Stop, wretch, it is an innocent man whom thou thus tormentest, it is the King of heaven and earth, it is the only Son of God! He is already torn and mangled; his blood flows on every side; the pavement, the pillar and the walls are stained with it. Stop, cruel assassins. But what terrible voice do I hear? "Strike, executioners, redouble your blows; spare not him whom I have given up to your fury!" It is the voice of the Eternal Father; it is because that divine Saviour took our sins upon his head and bears them all. It is, then, to punish them, especially those contrary to purity, that he is

treated so; filthy and disgraceful sins of the flesh, it is you that compel the chaste and innocent Saviour to endure this shameful punishment of flagellation. I detest and abhor you, and pray God to banish you from the world.

Say a *Pater* and an *Ave* for the conversion of all who are addicted to sins of impurity, and then say the Act of Contrition, page 163.

NINTH STATION.

PILATE'S HALL, WHERE OUR LORD WAS CROWNED WITH THORNS

The remains of Pilate's palace serve even now as a residence for the Turkish governor, sent annually to Jerusalem by the sultan. It is painful to see the former pretorium used as a kitchen by the infidels. It is a vaulted room, wherein the Roman pretors were wont to administer justice. It was formerly reached by a marble staircase of twenty-eight steps, which has been conveyed to Rome, and is commonly called the *Holy Stairs*. We must transport ourselves in spirit to this hall, to see our Saviour undergo a novel kind of torment, till then unheard-of, and which must have been invented by devils.

They clothe him in a scarlet mantle, seat him on a stone by way of a throne, place on his head a crown of thorns, in his hand a reed, as it were a sceptre, and kneeling before him in derision, say: "Hail, king of the Jews!" then, rising, strike him, and spit on his face. O heaven! O angels! O God! can you behold these insults and outrages without pouring out your wrath on the sacrilegious heads of those who perpetrate them? And who are these merciless executioners? Pride, ambition, vanity, it is you who have crowned my Saviour with that crown of thorns; it is you who have thus tortured his sacred head. Enter, then, O my soul, into an ecstacy of grief and contrition; cry out against that accursed sin, saying with torrents of bitter tears: "Sin of pride, I detest thee; sin of ambition, I would I could annihilate thee; sin of vanity, remain in the infernal abyss with the damned, so as to be known no more amongst men, and that my good Saviour be no more crowned with thorns."

Say a *Pater* and an *Ave* for those who are guilty of pride, vanity, or ambition, and make the Act of Contrition, page 163.

TENTH STATION.

THE GALLERY OF THE ECCE HOMO, WHERE OUR LORD WAS PRESENTED BY PILATE TO THE PEOPLE, AND REJECTED FOR BARABBAS.

This is the remains of an ancient gallery belonging to Pilate's palace, and opening on the street, where the Roman governor could show himself and address the people. Pilate, willing to save Jesus, whom he knew to be innocent, took him up to this gallery, and showed him to the people, bruised and mangled as he was, having scarcely the appearance of a man, his face disfigured, covered with blood and spittle. And to soften them, he said: "*Behold the Man!*" that is to say, behold him whom you wish to have me put to death; is he not sufficiently punished?—are you not satisfied?...No, they were not. "Crucify him!" they cried; "crucify him!—you are no friend of Cæsar, if you spare his life; he declared himself king, he must therefore die; his blood be on us and on our children!" Pilate, still anxious to save Jesus, if possible, bethought him of another expedient. "It is now the feast of the Pasch," said he, "and it is customary to liberate one

criminal at these times; here are two: Barabbas, the robber, and Jesus, who is called Christ; which will you have me release?" O heavens! O earth! did ye witness this insult? They demand that Barabbas be released, and that Jesus be condemned to death! Ah! my dear Saviour! Pilate is threatened with Cæsar's displeasure, and that is enough; thou must die, and a notorious robber is preferred to thee. Reflect, O my soul, on the comparison here made between Jesus and Barabbas, and the preference given to Barabbas. Give way to thy just indignation, not against the Jews, but against thyself, who dost so often compare thine interest, thy honor, and thy pleasure with Jesus, and so often givest them the preference.

Say a *Pater* and an *Ave* for those who unhappily prefer temporal interests to the service of God, and the salvation of their soul, and then make the Act of Contrition, page 163.

ELEVENTH STATION.

NUMBER OF STEPS TAKEN BY OUR LORD FROM THE TIME OF HIS APPREHENSION TILL HIS CONDEMNATION IN PILATE'S HOUSE, WHICH IS CALLED IN THE HOLY LAND THE WAY OF CAPTIVITY.

From the garden of Olives to the

house of Annas, father-in-law of Caiaphas, about thirteen hundred paces.

From the house of Annas to that of Caiaphas, about two hundred and sixty paces.

From the house of Caiaphas to Pilate's palace, about thirteen hundred paces.

From Pilate's palace to that of Herod, about an hundred and twenty paces, and as many back.

From Herod's palace to the Hall of Scourging, about twenty-five paces, and as many back; which makes, in all, three thousand one hundred and fifty paces.

THE HOLY STAIRS.

Our Lord went three times up and three times down the steps of Pilate's palace, called the *Holy Stairs*, which is now at Rome.

He ascended it, the first time, coming from the house of Caiaphas.

He descended it the first time, going to Herod's palace.

He ascended it the second time, returning from Herod's palace.

He descended it the second time going to the Hall of Scourging.

He ascended it the third time, returning after being scourged.

He descended it the third time going to Calvary.

These stairs are in such veneration at Rome, that when the Pope ascends them, he does so on his knees, and his example is followed by all Christians.

The road which leads from Pilate's house to Calvary is called the *dolorous way*, because our Lord made that journey after being condemned to death, torn and mangled after his cruel scourging, crowned with thorns, and bearing his cross.

TWELFTH STATION.

THE PLACE WHERE THE BLESSED VIRGIN FELL INTO A SWOON, ON SEEING HER BELOVED SON, OUR LORD, CARRYING HIS CROSS TO MOUNT CALVARY.

The tradition of Jerusalem is, that the Blessed Virgin being apprised by St. John the Evangelist that her dear son Jesus was condemned to death, and that with his body all torn with scourges, and his head pierced with thorns, he was carrying his cross on his shoulders towards Calvary, accompanied by two

robbers, she went out to meet him, pierced with the sword of sorrow which the holy old man, Simeon, had predicted for her on the day of the Purification, and on seeing him, fell into a swoon.

There are still to be seen the ruins of a small chapel formerly built on the spot in honor of this mystery.

We must here say to the Blessed Virgin: O Mother of God, with good reason art thou called the Mother of Pity; was there ever in the world a mother more worthy of compassion than thou? I will deeply impress upon my mind the memory of that sorrowful meeting, and, if possible, remember it all my life, so as to be a sharer in thy sorrows.

Say a *Pater* and an *Ave* for the sick, and make the Act of Contrition, page 163.

THIRTEENTH STATION.

THE PLACE WHERE OUR LORD APPEARED OVERPOWERED BY THE WEIGHT OF THE CROSS, AND WAS ASSISTED BY SIMON THE CYRENEAN.

This cross was very long and very heavy; it is said to have been fifteen feet long and eight across, and being thick in proportion, was consequently

very heavy. Our Lord was exhausted by his agony, his bloody sweat, and all the fatigue of the previous night, as also by the cruel and most sensible torments which he had endured, his great loss of blood, the crowning with thorns and other cruelties. All these things coming together made him fall under the weight of his cross. Contemplate, then, O my soul, thy charitable Redeemer, half crushed beneath the pressure of God's justice. Behold how his precious blood flows from all parts of his body, and reddens the pavement on which it falls. Hearken to his just complaints against sinners who cease not, by their offences, to weigh down his cross, and increase his torment. What! is there no one to have compassion on him, and help him to arise and pursue his course? Every one has a horror of the cross, and fears to touch it; it requires both threats and promises to induce a passing stranger to lend a hand. O happy Simon, the Cyrenean! if thou only knewest the honor done thee by the Jews; thou art without knowing it, the colleague of a Man-God; thou helpest the Redeemer of mankind; thou bearest with

him the instrument of man's salvation. Associate me in thy glorious office, so that having accompanied Jesus in his Passion, I may deserve to accompany him in glory.

Say a *Pater* and an *Ave* for the enemies of the cross, and make the Act of Contrition, page 163.

FOURTEENTH STATION.

THE PLACE WHERE THE PIOUS WOMEN OF JERUSALEM WEPT OVER JESUS.

Some pious women, who had often assisted at the sermons of Christ, and had been eye-witnesses of his miracles, seeing him in such a deplorable state, were touched with compassion, and followed him, weeping, and striking their breasts. Assuredly they could not have wept for a better cause, since they wept through compassion for the suffering Jesus. And yet our Lord, turning to them, said: "Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. For if, in the green wood they do these things, what shall be done in the dry?" If the innocent be so rigorously punished, what is to become of the guilty? and if the only Son of God is

given up to die on the Cross for our sins not his own, can sinners expect to escape the punishment of their crimes? Our Lord did not condemn the tears which they shed in pity for his sufferings; but he gave them to understand that he would rather have them bewail their own sins, as the source and the cause of his sufferings. O what a noble employment for a Christian—what a divine occupation, to bewail his sins and the sins of the world with a truly contrite heart! O what a pleasing sight for God and his angels to see men sincerely sorry for those offences which daily crucify Christ anew! "Ladies of rank," said St. John Chrysostom, "wear rich jewels hanging from their ears, in order to give more lustre to their beauty; but holy souls show their faces bathed in tears, in order to appear more lovely in the eyes of God and his angels." "They are like a precious wine," says St. Bernard, "served up by angels at the table of the Lord." "They act as ambassadors," says St. Hilary, "and obtain for us the pardon of our sins; they fall on the ground and ascend thence to heaven; they are mute

but eloquent; David begged of God to hear them: *Auribus percipe lachrymas meas;* and the prophet Jeremiah commanded them to flow incessantly: *Non taceat pupilla oculi tui.* St. Peter thrice denies his master; and his tears, like water from a sponge, efface the traces of his three denials. So it was with the sinful Magdalen; she wept unceasingly, and her tears blotted out the crimes of her past life. Give me, then, O my God, that precious and salutary gift of tears; to that end, I beseech thee by the tears thou didst shed during thy mortal life, and by the tears of those pious women who followed thee, and had compassion on thy sufferings.

Say a *Pater* and an *Ave* to obtain from God the gift of tears, and make the Act of Contrition, page 163.

FIFTEENH STATION.

THE HOUSE OF THE PIOUS VERONICA, WHO WIPED OUR LORD'S FACE, WHEN IT WAS COVERED WITH SWEAT, BLOOD AND SPITTLE.

It is said that Berenice, a Jewish woman, commonly called Veronica, threw a handkerchief on the face of Jesus, as he carried his cross to Calvary, to wipe

off the blood, sweat and spittle, with which he was covered. It is thought that this handkerchief was folded in three, and that the face of our divine Saviour was imprinted on every fold, of which one is kept in Rome, the other in Spain, the third in Jerusalem. O charitable pity of that generous woman! Whilst all the world appeared to have conspired against that innocent victim, who seemed abandoned by his Father to the fury of the impious, whilst all Jerusalem thirsted for his death and crucifixion, whilst it is considered a sacrilegious crime to regard him as the Messiah, she gives him what relief and consolation she can, in the midst of all his pains. By that act. O holy woman, thou hast merited immortal glory both in time and eternity. Hence it was that Jesus gave thee the richest present ever given to mortal: He gave thee his portrait on three different folds. I will honor thee all my life as thou deservest to be honored, and I will always remember the incomparable Veronica.

Say a *Pater* and an *Ave* for those who succor the afflicted, and make the Act of Contrition, page 163.

SIXTEENTH STATION.

THE GATE OF JUDGMENT, WHERE OUR LORD HEARD HIS SENTENCE READ.

This is the gate by which people formerly went from Jerusalem to the place of punishment called Calvary, or *the place of skulls.* Some remains of this gate still exist, together with a pillar on which the sentence of death was pasted, so as to be read aloud to the criminal as he passed, and that all the people might know the cause of his condemnation. Contemplate then, O my soul, the humility, the patience of the divine Saviour when, on reaching this fatal gate, he heard his sentence read. He is condemned to be put to death as a rebellious and impious man. What cruelty! What barbarity! Can we imagine anything more grievous or more afflicting to that divine Saviour, that Messiah promised to, and expected by the Jews for four thousand years, foretold by so many prophets; that Messiah who had lived amongst men and conversed with them, manifested himself by prodigies and miracles, raised the dead, gave sight to

the blind, cured the lame and the paralytic? This was exactly what the prophets had foretold of the Messiah; the Jews saw it done by Christ and yet they had condemned him to death; and it was for me, O my dear Redeemer, for me thou sufferedst all this! Do I not owe thee an infinite obligation for such exceeding great charity! I thank thee with all my heart, and in token of my gratitude, I will henceforward submit to all the dispensations of thy providence, and respectfully kiss thy hand when it pleases to chastise me.

Say a *Pater* and an *Ave* for the innocent oppressed, and make the Act of Contrition, page 163.

Number of steps taken by the Saviour of the world in what is called the dolorous way, crowned with thorns and carrying his cross.

From Pilate's palace to the gallery of the *Ecce Homo*, seventy paces.

From the gallery of the *Ecce Homo* to the place where the Blessed Virgin fainted, an hundred paces.

From that place to the crossway, where our Lord was raised from the ground and helped by Simon the Cyrenean to carry his cross, forty paces.

From that crossway to the place where the pious women wept over our Lord, ten paces.

From that place to the little house of Veronica, an hundred and seventy paces.

From Veronica's house to the Gate of Judgment, by which our Lord departed from Jerusalem, sixty paces.

From the Gate of Judgment to the foot of Mount Calvary, two hundred paces.

From the foot of Mount Calvary to the top was, in our Lord's time, about fifty paces; making in all seven hundred paces.

SEVENTEENTH STATION.

MOUNT CALVARY WHERE OUR LORD WAS CRUCIFIED BETWEEN TWO THIEVES.

Mount Calvary was a rocky eminence outside of Jerusalem, where criminals were executed; it is now in the middle of the city, inclosed within a church, and converted into a beautiful chapel, twenty-four feet square. It is reached by nineteen steps, higher than those used in our houses. In it is seen the place of the crucifixion, that is the spot where the cross

was laid while our Lord was fastened to it; also the hole wherein the cross was planted after our Saviour was nailed to it; the place where the Blessed Virgin St. John, St. Mary Magdalen, with other devout women stood during the crucifixion; the place where the crosses of the two thieves were planted; the place where stood the cross of the good thief is within four and a half feet of that where the Saviour's stood, while that of the bad thief is six feet distant. There is also to be seen the miraculous fissure in the rock made by the earthquake which took place at our Saviour's death; it is within a foot of the spot where stood the cross of the bad thief; it made a mysterious separation between our Lord and the bad thief. This chapel is the most sacred spot on earth. It was there that Christ, the Son of God, effected the redemption of mankind by dying on the cross. Thither must we often go in spirit, to contemplate the Saviour, faint and exhausted, offered wine mingled with myrrh, which he would barely taste, unwilling to be relieved in any degree of the sufferings he was pleased to undergo. Oh! what

he must have suffered toiling up this rude and rugged way! He is then fastened to the cross, the executioners take his garments, and divide them amongst themselves. His tunic, which had no seam, was not divided, but given by lot. O sacred Virgin, how great must have been thine anguish—great as the sea, as the Prophet had foretold long before. Behold, then, the man of sorrows crucified, fastened to the cross, and thus lifted from the earth! Here pause, O my soul, prostrate thyself before the cross, embrace the feet of thy dying Saviour; mingle thy tears with his blood, assure him that thou art heartily sorry for having offended him, and having forced him, by thy sins, to die so cruel and so ignominious a death. Say to him with a heart full of compunction: "Adorable Jesus, it was my sins that made thee die; yes, it was my sins that drove those thorns into thy head, and pierced thy feet and hands; it was my sins that nailed thee to that infamous gibbet. Ah! great God, amiable Redeemer, draw me to thyself, pardon me, be merciful to me, O my God, be merciful. and I will never more offend

thee. This I solemnly and publicly promise, and I conjure thee, by the blood that flowed from thy veins, by that head pierced with thorns, by those hands and feet nailed to the cross, to give me thy grace, and the pardon of all my past offences. I will consider that last bowing down of thy head as a sign of thy forgiveness, and will henceforward remember it as a powerful motive to keep me from sin. Accept, then, O adorable Jesus, my good resolution, and blessing me from thy cross, never permit sin to withdraw me from the obedience which I owe thee, and will render to thee all my life.

Say a *Pater* and an *Ave* to obtain the grace of avoiding sin, and make the Act of Contrition, page 163.

EIGHTEENTH STATION.

THE HOLY SEPULCHRE WHEREIN CHRIST'S BODY WAS LAID.

Our Lord's Sepulchre, as now seen, resembles a small chamber, about seven feet square and eight high. There is in it a projection of the rock, disposed in the form of an altar, on which it is said that our Saviour's body was laid. The door is very low, and one has to stoop

going in. This holy Sepulchre is now detached from Calvary; for, in building the church which encloses both, it was necessary to cut away and smooth a great part of the rock. It is now enshrined in a chapel. Forty-three small silver lamps, and one of gold, enriched with jewels, burn day and night in that sacred place, producing in it a heat almost stifling. Enter this sanctuary in spirit, O my soul, to pay thy last respects to Jesus, thy Saviour and Redeemer; thou hast followed him through the various stages of his Passion and witnessed his death, accompany him now to the tomb. Behold what thou hast to consider. When our Lord had expired and given up his soul into the hands of his Father, Joseph of Arimathea, one of his disciples, went boldly to Pilate, and asked his body. Nicodemus being come with about one hundred pounds of a composition of myrrh and aloes, they took the body of Jesus, wrapped it in a shroud of fine linen with aromatic spices, according to the custom of the Jews. There was, in the place where he was crucified, a garden, and in that garden a sepulchre

quite new wherein no one had yet been laid; and as it was the eve of the Jewish Sabbath, and the sepulchre close at hand, they laid Jesus in it. It is in this sepulchre that a Christian soul should wish to dwell in spirit, and never to leave it. It should bury itself there with Christ, to lead a solitary and retired life, wholly dead to the world and all its vanities. It should hide in the clift of the rock, like the dove, to sigh and weep the remainder of its days over the Passion of its amiable Saviour, and with sorrow and compunction of heart prepare to die well.

Say a *Pater* and an *Ave* to obtain a tender devotion to the Passion of our Lord, and the grace to die a holy death, then make the Act of Contrition, page 163.

NINTEENTH STATION.

MOUNT OLIVET, WHERE OUR LORD ASCENDED GLORIOUSLY TO HEAVEN.

Christ having risen the third day according to his promise, manifested himself to his apostles. and shewed them, by many proofs that he was living; appearing to them for forty days, and speaking to them of the kingdom of God. Then they saw him ascend to heaven, a cloud

concealing him from their view. This is said to have happened on the top of Mount Olivet. This mountain faces Jerusalem, towards the east, at the distance of about a thousand paces; the valley of Josaphat lies between. The mountain has three points or summits, and is about six hundred paces in height. On the top is still seen the print of our Saviour's left foot; it is said that he left this mark when going up to heaven. In order to have a proper conception of the devotion of the Stations of the Passion, we must transport ourselves in spirit to this sacred mountain, and take our place amongst the five hundred disciples who were present at his Ascension, so as to contemplate the infinite glory of the Redeemer of men. How the sufferings of this life are rewarded in the other. What a difference between Christ crucified, and Christ glorified. Behold how he ascends to heaven by his own power, amidst a thousand million of angels singing his glory and his triumphs. Let us consider the infinite multitude of those illustrious captives whom he delivered by his death and resurrection, and takes with him to

heaven at his Ascension. And, after contemplating all these great wonders, let us say with St. Paul: *Videmus Jesum, propter passionis mortem gloria et honore coronatum.* O death of my Saviour, I bless, I glorify, I adore thee: I consecrate to thee my mind, that it may unceasingly think of thee; my heart, that it may ever love thee; my ears, that they may ever hear thy name with joy; my eyes, that they may regard with devotion the pictures and images which represent thee; my feet, that they may go as often as they can to visit churches, wherein thou art specially commemorated; all my body, that it may endure every thing for thy sake. Accept, O my dear Redeemer, my dear crucified Jesus, the good will which thou now givest me; preserve it till the end of my life, and suffer not that any of those who have practiced the devotion of the Stations of thy Passion and death, be deprived of the fruit which thou wouldst have us derive from them.

Say a *Pater* and an *Ave* for the spread of this devotion, and that all who perform it may do it with holy fervor, then make the act of Contrition, page 163.

POWERFUL MOTIVES

WHICH OUGHT TO OBLIGE A CHRISTIAN TO MEDITATE ON THE PASSION OF JESUS CHRIST CRUCIFIED

MOTIVE I.

By frequently meditating on the passion of our Saviour, we appease the wrath and regain the favor of the Eternal Father; because God the Father, if he be angry with us, casting his eyes upon Jesus Christ crucified, he sees a Son, infinitely worthy of being heard; a Son, equal to himself in power, wisdom, and holiness; a Son, infinitely amiable, who offers him his divine life in sacrifice, who sheds all his blood for the reparation of his honor, and he sees himself infinitively more honored by this magnificent reparation, than he had been dishonored by the sins of the world. Thus he takes an infinite complacency in this well-beloved Son, who sacrifices himself for the glory of his Father: "Hic est Filius meus dilectus in quo mihi bene complacui."—Now, when we think on our Saviour's passion, or meditate on his death and torments, we present before the Eternal Father an object infinitely amiable, viz. his dear Son, the crucified Jesus, and by this representation obtain his favor. A Christian, devoted to our Saviour's passion, may

say with St. Paul, I accomplish what was wanting in the sufferings of our Saviour's passion. Our divine Redeemer would willingly have remained fastened to the cross for the honor of God his Father, and the love of mankind, to the end of the world, had it been convenient; but that not being proper, he would remain crucified in the hearts of the faihful and his elect, who continually meditate on the torments of his passion and death. Therefore God the Father never beholds a Christian devoted to the passions of Jesus Christ without the utmost complacency; beholding in him, as in a mirror, the image of his crucified Son. Hence he is moved with compassion towards him, and feels himself forced as it were, to love a creature so replete with the love of his Son Jesus Christ crucified.

MOTIVE II.

The meditation of the passion is a door by which the just enter into their Saviour's friendship: "Hæc porta Domini, justi intrabunt in eam." For, first, our Saviour could not have done a more heroic action for the glory of God his Father, and the love of mankind, than that of dying upon the cross; for what greater action can be conceived, than for a Man-God to offer up his divine life in sacrifice? Secondly,

He could not have made his glory more resplendent than by dying on the cross for the salvation of his people; "Dedit se ut liberaret populum suum, et acquireret sibi nomen æternum." To save mankind by his death, 'twas necessary he should be both man and God: man, to be capable of dying; and God, to render his death infinitely meritorious. From hence it follows, that our Saviour is never more pleased than when we commemorate his passion and death; for, if a king in a day of battle had gained the victory with his own hand, killed his enemy's general, and saved his people from death, would he not rejoice to hear so great an exploit spoken of, to have eulogiums made of it, and the memory of it preserved throughout the whole dominions, by inscriptions engraved on brass or marble. Thus it must be particularly pleasing to our Saviour, when we reflect on his death and passion, or when we entertain ourselves with the thoughts of what he suffered from his whips, thorns, and nails, when we admire his patience in suffering ignominies, opprobriums, and torments; then we may assure ourselves that he will look favorably upon us, honor us with his friendship, and grant us whatever we ask of him, provided we entertain an affectionate and cordial devotion to his passion, and perform the stations with true zeal.

MOTIVE III.

The more frequently and perseveringly we meditate on Christ's passion, the greater is the sign of our predestinaton. St. Paul assures us, that Jesus Christ is our only Saviour, and by consequence the author of salvation and predestination, by virtue of his crucifixion. This great Apostle sufficiently declares his sentiments, by the words which he addressed to the Christians of Philippi: "He has humbled himself, making himself obedient unto death, even the death of the cross. Therefore hath God exalted him, and given him a name above all names, that at the Name of Jesus all nations should bow," &c. The Son of God was not properly called Jesus, or our Saviour, and Redeemer, by the mysterious virtue of his incarnation, birth, or life, but by that of his passion and death; 'twas his death that restored us to life; his blood which cleansed us from our sins; and his cross was the key that shut the gates of hell against us. and opened to us those of Heaven. The Christian, then, who joins and engages himself to the Son of God dying upon the cross, by a grateful remembrance of his sufferings, and a cordial affection to his torments; the Christian who continues daily to meditate on some point of his Saviour's passion, can he perish, being

strictly bound and united to the Author of his salvation? No, says St. Augustine, "All my hope is in my Saviour's death. His death is my merit, my refuge, my salvation, my life, and my resurrection."

MOTIVE IV.

Our Saviour has declared, by several revelations, that no devotion is more pleasing to him, than that which we have to his passion and death. Blessed Louis of Blois assures us, that our Saviour revealed to St. Gertrude, that as often as any one should with devotion look upon a crucifix, so often should he be amorously looked upon by the benign mercy of God. Another author says, that a certain person, desiring to know by what devotion he might best please Almighty God, our Saviour appeared to him carrying his cross, telling him that 'twas by jointly bearing his cross with him, and never to lose the remembrance of it; by often speaking of this cross, by hearing it spoken of, by looking frequently upon it, and by sharing in his passion by some exterior mortification. St. Mary Magdalene, that incomparable lover of Jesus Christ crucified, having retired herself into that famous solitude of St Baume, and having begged of our Lord to make known to her in what exercise he desired she should chiefly be employed to become the

more agreeable to him, and thereby daily testify her love to him, our Saviour sent an angel to her with a cross in his hand, which he placed at the door of her cell, telling her, that she should ever have that cross before her eyes, and that she ought to be continually taken up with the consideration of the mysteries that were wrought upon it; which she did for the space of the thirty-two years she lived afterwards.

We read of St. Bridget, that, when she was but very young, our Saviour appeared to her nailed to the cross, and quite covered with blood which he seemed to have then newly shed; and from that time she ceased not continually to meditate on the passion of the Son of God, which she scarce ever did without many tears. We likewise read in the life of St. Francis, that having three times opened the Missal, there to learn evangelical perfection, by a particular Providence of God he always opened it at the passion of Christ, as if God would have thereby said to him, You seek the means of making yourself perfect, and of pleasing me; 'tis by giving yourself to the contemplation and imitation of my sufferings. Upon that same account, the cross was shewn to that holy man seven several times, as the pattern he ought to follow: and to load him with favors, our Lord appeared to him in the

form of a crucified seraph, and imprinted the marks of his five wounds upon him, with so tender a devotion to his passion, that constantly, whenever he thought of it afterwards, he broke out in sighs and lamentations, and melted into tears. But what need have we to search for revelations to prove the excellency of the devotion to the passion of Jesus crucified? Does not the holy scripture teach us, that our Saviour thought continually on his passion and death? "Dolor meus in conspectu meo semper!" Do we not read it in the gospel, that it was the subject of his discourse to his apostles and disciples, even so far as to speak of it to Moses and Elias, in the midst of the glory of his transfiguration on Thabor? And did he not carry with him his five wounds to heaven, to have before his eyes the marks of his passion for a whole eternity? What shall I say of the great St. Paul? Did he not profess that he knew nothing but Christ crucified? What did he preach but the passion of Jesus Christ crucified? In what did he glory, but in the cross of our Lord Jesus Christ? What other devotion had he, but to be crucified with our Lord Jesus Christ?

Let us conclude the Motives with the words of the seraphical Bonaventure who ever had the image of a crucifix before his

eyes, which he called his library: "I will," says he, "take my repose in the sacred side of my Saviour; I will there watch, read, pray, drink, eat, and treat of all my affairs: I will there speak to his heart, and shall obtain of him whatever I please."

A PRAYER TO JESUS CRUCIFIED,

Agonizing and dying, to obtain a happy Agony and holy Death, made at Calvary by the Author, before the place where our Saviour's Cross was planted, on Good Friday, 1654.

My most dear and adorable Saviour Jesus, who wast crucified, I beseech thee, through the excess of charity thou hast for the salvation of poor sinners; through thy dolorous passions and bitter agony; through the effusion of the last drop of thy precious blood on the cross; through the recommendation of thy blessed soul into the hands of thy Eternal Father; through the last exclamation thou gavest before thou expiredst; through thy last sign when thou gavest up the ghost; and through thy death; which was the accomplishment of our redemption, that thou wouldst vouchsafe to have mercy on me now, and in my agony, and receive my

spirit into thy hands, and into the bosom of thy mercy at the instant of my death. Amen.

A PIOUS EJACULATION OF THE SOUL TO HER CRUCIFIED REDEEMER.

O Jesus, the Saviour of Mankind, whose sacred body was fastened to the cross with three nails, fix my heart to the same cross with the three nails of FAITH, HOPE, and CHARITY. Amen.

PRAYER TO JESUS.

O good Jesus, O most tender Jesus, O most sweet Jesus, O Jesus, son of the Virgin Mary, full of mercy and love! O sweet Jesus, according to thy great mercy, have pity of me! O most gracious Jesus! I implore thee by that precious Blood which of thy own will thou hast shed for sinners, to wash away all my iniquities, and to look upon me an unworthy wretch that humbly prays for pardon, and invokes the holy Name of Jesus.

THE NUMBER OF STEPS.

P. S. The number of Steps our Saviour walked in the road of captivity - - - 3150
The number he walked in the dolorous way, 700

In all 3850

LITANY OF THE PASSION.

Lord, have mercy.
Lord, have mercy.
Christ, have mercy.
Christ, have mercy.
Lord, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, the Eternal Wisdom,
Jesus, conversing with men,
Jesus, hated by the world,
Jesus, sold for thirty pieces of silver,
*Jesus, prostrate on the ground in prayer,
Jesus, strengthened by an angel,
Jesus, in thine agony, bathed in a bloody sweat,
Jesus, betrayed by Judas with a kiss,
Jesus, bound by the soldiers,
Jesus, forsaken by thy disciples,
Jesus, brought before Annas and Caiaphas.

Have mercy on us.

Jesus, struck by a servant on the face,
Jesus, accused by false witnesses,
Jesus, declared worthy of death,
Jesus, spit upon in the face,
Jesus, blindfolded,
Jesus, smitten on the cheek,
Jesus, thrice denied by Peter,
Jesus, delivered up to Pilate,
Jesus, despised and mocked by Herod,
Jesus, clothed in a white garment,
Jesus, rejected for Barabbas,
Jesus, torn with scourges,
Jesus, bruised for our sins,
Jesus, esteemed as a leper,
Jesus, covered with a purple robe,
Jesus, crowned with thorns,
Jesus, struck with a reed upon the head,
Jesus, demanded for crucifixion by the Jews,
Jesus, condemned to an ignominious death,
Jesus, given up to the will of thine enemies,
Jesus, loaded with the heavy weight of the cross,
Jesus, led like a sheep to the slaughter,
Jesus, stripped of thy garments,

Have mercy on us.

Jesus, fastened with nails to the cross,
Jesus, wounded for our iniquities,
Jesus, praying to thy Father for thy murderers,
Jesus, reputed with the wicked,
Jesus, blasphemed and scoffed at on the cross,
Jesus, reviled by the malefactor,
Jesus, promising Paradise to the penitent thief,
Jesus, commending St. John to thy Mother as her son,
Jesus, declaring thyself forsaken by thy Father,
Jesus, in thy thirst given gall and vinegar to drink,
Jesus, testifying that all things written concerning thee were accomplished,
Jesus, commending thy spirit into the hands of thy Father,
Jesus, obedient even to the death of the cross,
Jesus, pierced with a lance,
Jesus, made a propitiation for us,
Jesus, taken down from the cross,
Jesus, laid in the sepulchre,
Jesus, rising gloriously from the dead,

Have mercy on us.

Jesus, ascending into heaven,
Jesus, our Advocate with the Father,
Jesus, sending down on thy disciples the Holy Ghost, the Paraclete,
Jesus, exalting thy Mother above the choirs of Angels,
Jesus, who shalt come to judge the living and the dead,
Be merciful.
Spare us, O Lord.
Be merciful.
Graciously hear us, O Lord.
From all evil,
From all sin,
From anger, hatred, and every evil will,
From war, famine, and pestilence,
From all dangers of mind and body,
From everlasting death,
Through thy most pure Conception,
Through thy miraculous Nativity,
Through thy humble Circumcision,
Through thy Baptism and holy Fasting,
Through thy Labors and Watchings,
Through thy cruel Scourging and Crowning,
Through thy Thirst, and Tears, and Nakedness

Have mercy on us.

Lord Jesus, deliver us.

Through thy precious Death and Cross,
Through thy glorious Resurrection and Ascension,
Through thy sending forth the Holy Ghost, the Paraclete,
In the day of Judgment,
We sinners,
Beseech thee, hear us.
That thou wouldst spare us,
That thou wouldst pardon us,
That thou wouldst vouchsafe to bring us to true penance,
That thou wouldst vouchsafe mercifully to pour into our hearts the grace of the Holy Spirit,
That thou wouldst vouchsafe to defend and propagate thy holy Church,
That thou wouldst vouchsafe to preserve and increase all societies assembled in thy Holy Name.
That thou wouldst vouchsafe to bestow upon us true peace, humility, and charity,
That thou wouldst vouchsafe to give us perseverance in grace and in thy holy service,

Lord Jesus, deliver us.

We beseech thee, hear us.

That thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil, and everlasting damnation.
That thou wouldst vouchsafe to unite us to the company of thy Saints,
That thou wouldst vouchsafe graciously to hear us,
Lamb of God who takest away the sins of the world,
Spare us, O Lord.
Lamb of God who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

We beseech thee, hear us.

℣. We adore thee, O Christ, and we bless thee.

℟. Because through thy holy Cross thou hast redeemed the world.

O God, who for the redemption of the world wast pleased to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the traitor Judas with a kiss, to be bound with thongs, to be led as an innocent lamb to the slaughter, and to be shamefully presented to the gaze of Annas, Caiaphas, Pilate and Herod; to be accused by false witnesses, to be insulted with scourgings and revilings, to be spit upon and crowned with thorns, to be buffeted upon the face, and struck with a reed, to be blindfolded, to be stripped of thy clothes, to be fastened with nails to the cross, to be hoisted up thereon, to be reckoned among thieves, to have gall and vinegar given thee to drink, and to be pierced with a lance; through these thy most holy sufferings, which we, thy unworthy servants, devoutly call to mind, and by thy holy Cross and by thy Death, deliver us (*or this thy servant* N. *in his agony*) from the pains of hell, and vouchsafe to conduct us whither thou didst conduct the thief who was crucified with thee. Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen

MISERERE.

David prays for remission of his sins; 8. for perfect sanctity. 17. God delights not in sacrifice, but in a contrite heart. 19. David prays for the exaltation of the Church.

1 Have mercy upon me, O God: according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and unhidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash

me, and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: and blot out all my iniquities.

11 Create in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: nor take not thy holy spirit from me.

13 Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways: and the wicked shall be converted unto thee.

15 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19 Deal favorably, O Lord, in thy good

will with Sion : that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings : then shall they lay calves upon thine altars.

Glory, &c.

A PRAYER BEFORE A CRUCIFIX.

By a decree of April 10, 1821, Pius VII., renewing a concession already made by Clement VII. and Benedict XIV., granted in perpetuity a plenary indulgence, which may deliver a soul from purgatory, to all who, with sincere contrtion, having confessed their sins and received the Holy Communion, should say devoutly the following prayer, in any language, before a figure of our crucified Saviour.

Behold me, O good and most sweet Jesus ! prostrate in Thy presence : I pray with the utmost fervor of my soul, and conjure Thee that Thou wouldst impress upon my heart lively sentiments of Faith, Hope and Charity; a true sorrow for my sins, and a most firm re-resolution of amendment : whilst with all the affection of my soul, and with sincere compassion, I consider and contemplate Thy five wounds, remembering that which Thy prophet David said of Thee, O good Jesus ! "They have pierced my hands and my feet, they have numbered all my bones." (Ps. xxi. 17, 18).

THE COMPLAINT OF THE B. VIRGIN MARY

At the Cross her station keeping,
Stood the mournful mother weeping,
Close to Jesus to the last:
Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had pass'd.

Oh, how sad and sore distrest
Was that Mother highly Blest
Of the sole begotten One!
Christ above in torment hangs:
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep,
Whelm'd in miseries so deep,
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,—
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent;
For the sins of His own nation
Saw Him hang in desolation,
Till His spirit forth he sent.

O thou Mother! Fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord!

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died!

Let me mingle tears with thee,
Mourning Him who mourn'd for me,
All the days that I may live:
By the Cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give

Virgin of all virgins best!
Listen to my fond request.
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine!

Wounded with his ev'ry wound,
Steep my soul till it hath swoon'd
In His very Blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful Judgment day!

Christ, when Thou shalt call me hence
Be thy Mother my defence,
Be thy Cross my victory;
While my body here decays,
May my soul thy goodness praise,
Safe in Paradise with Thee!

℣. In all our tribulation and distress,
℟. Succor us, O most blessed Virgin Mary

THE PRAYERS OF ST. BRIDGET,

ON

THE PASSION OF OUR BLESSED REDEEMER, *JESUS CHRIST*

APPROBATIONS.

These pious prayers, so much esteemed by devout persons, and divers times printed in Rome, Venice, and almost in all places of Italy, Spain, France, and the Low Countries, in the several languages, for the comfort of those who desire to be partakers of such spiritual graces and favors: wherefore I judge them fit to be printed.

Douay, this 5th of July, 1653.

Br. Angelus of St. Francis.
Jubilate Lector and Episcopal Censor of Books.

To speak the LANGUAGE OF ANGELS was the happy privilege of ST. BRIDGET. Her ardent love of JESUS CHRIST CRUCIFIED moved her to make a painful pilgrimage to Palestine, where she watered with her pious tears the chief places which Christ had sanctified by his divine Steps, and purpled with his adorable Blood.

PRAYER I.

O Jesus Christ! eternal Sweetness of them that love thee, delight that exceedest all joy and all desire, Saviour and lover of sinners, who hast declared that

thy delight is to be with the sons of men, for man's sake, becoming man in the end of times. Remember all thy premeditation and inward grief, which in thy human body thou endurest as the time of thy most saving Passion, drew near, that was preordained in thy divine Heart.

Remember the sadness and bitterness which, by thy own testimony, thou hadst in thy soul, when at the last Supper thou gavest to thy disciples thy own Body and Blood, washedst their feet, and, in sweetly consoling them, foretoldest thy impending Passion.

Remember all the fear, anguish, and sorrow which thou sufferedst in thy tender Body before thy Passion on the Cross, when, after thy thrice uttered prayer and Bloody Sweat, thou wert betrayed by thy disciple Judas, taken by thy chosen people, accused by false witnesses, judged unjustly by three judges, condemned. though innocent; in the chosen city, at the paschal season, in the prime of manhood, stripped of thy own garment, and arrayed in the garments of others; wert buffeted, hadst thy Eyes and Face blind folded, wast struck, bound to a pillar

scourged, crowned with thorns, struck on the Head with a reed, and assailed with numberless other insults.

Grant me, I beseech thee, O Lord God, in memory of these thy sufferings that preceded thy Passion on the Cross, true contrition before my death, full confession, meet satisfaction, and the remission of all my sins. Amen. *Our Father. Hail Mary.*

PRAYER II.

O Jesus, Maker of the world, whom no measure can truly me, who enclosest the earth in the hollow of the hand; remember the most bitter grief which thou sustainedst when the Jews first fastened to the Cross thy most holy Hands with blunted nails; and in order to drive them through thy most tender Feet, when thou wert not conformable to their will, added to thy Wounds pain upon pain, and so cruelly dragged thee apart, and stretched thee on the length and breadth of the Cross, as to loosen the joints of thy Limbs.

I pray thee, by the memory of thy most sacred and bitter agony on the Cross, to

grant me thy fear and love. Amen. *Our Father. Hail Mary.*

PRAYER III.

O Jesus, heavenly Physician, remember the languor, the bruises, and the agony, which, when raised upon the lofty gibbet of the Cross, thou sufferedst in all thy torn Limbs, not one of which had remained in its own proper state, so that no sorrow was ever found like thy sorrow; for from the sole of the foot to the top of the head there was no soundness in thee; and yet, regardless of all thy pains, thou lovingly prayedst thy Father for thy enemies, in saying: Father forgive them, for they know not what they do!

By this mercy, and in remembrance of that agony, grant that this memory of thy most bitter Passion may be the full remission of all my sins. Amen. *Our Father. Hail Mary.*

PRAYER IV.

O Jesus! true freedom of Angels, paradise of delights, remember the grief and

horror thou endurest, when all thy enemies stood around thee, like fiercest lions, and tormented thee with buffetings, spittings, scratchings, and all thy other untold pains.

By those pains, and by all the insulting words and cruel torments with which, O Lord Jesus Christ, all thy enemies afflicted thee, deliver me, I pray thee, from all my visible enemies,; and grant me under the shadow of thy wings to attain the completion of my eternal salvation. Amen. *Our Father. Hail Mary.*

PRAYER V.

O Jesus! mirror of eternal love, remember the sorrow which thou hadst, when in the mirror of thy most serene majesty thou beheldest the predestination of the Elect, who are saved by the merits of thy Passion; and the reprobation of the wicked, who are to be damned by their own demerits; and the infinite depth of thy mercy, with which thou then condoledst with us lost and desperate sinners, and which thou displayedst to the thief on the cross, in saying

This day thou shalt be with me in Paradise; I pray thee, O Jesus, shew mercy to me in the hour of my death. Amen. *Our Father. Hail Mary.*

PRAYER VI.

O King, my Beloved and Friend, who art all lovely, remember that sorrow which thou hadst when thou hangedst naked and miserable on the Cross, and when all thy friends and acquaintance stood against thee, and when thou foundest none to comfort thee, save thy beloved Mother alone, who, in the bitterness of her soul, most faithfully stood by thee, and whom thou commendedst to thy disciple, saying, Mother, behold thy Son!

I pray thee, most loving Jesus, by the sword of sorrow which then pierced through her soul, to compassionate me in all my troubles and afflictions, corporal and spiritual, and to give me consolation in the time of trouble and in the hour of my death. Amen. *Our Father. Hail Mary.*

PRAYER VII.

O Jesus! the Fountain of inexhaustible love, who of thy inmost affection saidst upon the Cross, I thirst, namely, or the salvation of mankind; inflame, I beseech thee, the desires of our hearts to every perfect work, and utterly dry up and extinguish within us the thirst of concupiscence and the heat of worldly pleasure. Amen. *Our Father. Hail Mary.*

PRAYER VIII.

O Jesus! the Sweetness of hearts and the exceeding delight of souls, by the bitterness of the vinegar and the gall which thou tastedst for us, vouchsafe to us at the hour of our death worthily to receive thy Body and Blood, for the medicine and comfort of our souls. Amen. *Our Father. Hail Mary.*

PRAYER IX.

O Jesus! kingly in might, and triumph of the soul, remember the anguish and sorrow that thou sufferedst, when, because of the bitterness of death, and the

insulting of the Jews, thou criedst with a loud voice that thou wast forsaken by thy Father, in saying, My God, My God, why hast thou forsaken me? By this anguish, I pray thee not to forsake us in our anguish, O Lord, our God. Amen. *Our Father. Hail Mary.*

PRAYER X.

O Jesus, Alpha and Omega, our life and strength at all times! remember that from the top of thy head to the sole of thy foot thou sankest thyself for us in the water of thy Passion.

For thy Wound's sake, that were so long and so broad, teach me, that am deeply sunk in sins, to keep, by true charity, thy broad commandment. Amen. *Our Father. Hail Mary.*

PRAYER XI.

O Jesus! most deep abyss of mercy, I pray thee, by the depth of thy Wounds, which passed through thy heart and the marrow of thy bones, to drag me out, sunken as I am in sins, and hide me in the holes of thy Wounds from the face

of thy anger, till thy wrath, O Lord, pass away. Amen. *Our Father. Hail Mary.*

PRAYEY XII.

O Jesus! the Mirror of truth, the Seal of unity, and the Bond of charity, remember the countless number of thy Wounds, with which thou wert wounded from the top of thy head to the sole of thy foot, and the greatness of the anguish, which, reddened with thy most holy Blood, thou enduredst for us in thy virgin Flesh; O loving Jesus, what is there that thou oughtest to do more for us that thou hast not done?

Write, O loving Jesus! I beseech thee, in my heart, all thy Wounds with thy most precious Blood, that, reading in them thy sorrow and thy death, I may persevere in thanksgiving constantly to the end. Amen. *Our Father. Hail Mary.*

PRAYER XIII.

O Jesus! most strong Lion, immortal and invincible King, remember the agony

which thou sufferedst when all the powers of thy heart and body utterly failed thee, and bowing thy head thou saidst, It is consummated!

By this anguish and sorrow, have mercy on me in the final consummation of my departure, when my soul is in anguish and my sprit troubled. Amen. *Our Father. Hail Mary.*

PRAYER XIV.

O Jesus! Only-begotten of the Father Most High, Splendour and figure of his substance, remember the earnest commendation with which thou commendedst thy spirit to the Father, in saying, Father, into thy hands I commend my spirit: and with torn body and broken heart, when the bowels of thy mercy were opened for our redemption, didst expire with a great cry.

By this thy most precious Death, I beseech thee, O King of saints, strengthen me to resist flesh and blood, the devil and the world, that, being dead to the world, I may live to thee: and in my departure's last hour receive my spirit, re

turning as an exile and a pilgrim to thee Amen *Our Father Hail Mary.*

PRAYER XV.

O Jesus! the true and fruitful Vine, remember the overflowing and abundant shedding of thy Blood, which thou pouredst out as plentifully as though it were pressed out of a cluster of grapes, when upon the Cross thou troddest the wine-press alone, and from thy side pierced by the soldier's lance, gavest us to drink Blood and Water, so that there remained in thee not the least drop, and wert at last suspended on high like a bundle of myrrh, and thy delicate flesh shrunk away, and the moisture of thy bowels was dried up, and the marrow of thy bones was wasted away.

By this most bitter Passion, and outpouring of thy most precious Blood, O loving Jesus, I pray thee, receive my soul in the agony of death. Amen. *Our Father. Hail Mary.*

CONCLUSION.

O Lord Jesus Christ, Son of the living God! in that surpassing love, in which

thou enduredst all the wounds of thy most holy body, receive this prayer, and have mercy on me thy servant, and on all sinners; and to all the faithful, both living and dead, give mercy, grace, remission of sins, and eternal life. Amen.

PRAYER ON THE SEVERAL POINTS OF THE PASSION.

O God, who for the redemption of the world wert willing to be born, circumcised, rejected, by the Jews, betrayed by the traitor Judas with a kiss, bound in chains, led as an innocent lamb to the sacrifice, and shamefully exposed before Annas, Caiaphas, Pilate, and Herod, accused by false witnesses, tormented with scourging and insult, spit upon, crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of thy garments, fastened to a Cross with nails, lifted up on a Cross, reckoned among robbers, given gall and vinegar to drink, and wounded with a lance! By these thy most holy sufferings, O Lord, which I unworthily commemorate, and by thy holy Cross and Death, deliver me from the pains of hell,

and vouchsafe to conduct me whither thou hast conducted the thief that was crucified with thee. Who, with the Father and the Holy Ghost, livest and reignest for ever and ever. Amen.

A MOST DEVOUT PRAYER BEFORE THE CROSS OF OUR LORD.

Most good and gracious Christ Jesus, behold, I have recourse to thee; to thee, O loving Jesus, I return; but I blush with the deepest shame and confusion when I look upon those wounds of thine, when I see that crown of thorns, and learn that it is for me that thou hast suffered it all. I indeed it was who inflicted on thee all those dreadful wounds; I pressed down that crown of thorns upon thy sacred Head; I fastened thee upon that Cross.

But, oh, the greatness of thy charity, clemency, and mercy! It is I that have sinned, and it is thou that art tortured, and payest for me this penalty of the death which I deserve. It is I who have been thyself thy enemy, but by thy Cross thou makest me thy son. It is I who

have been a slave, but thou, by thy Blood, proclaimest me free.

Oh, if once thou wouldst permit me to be all on fire with thy love, then would I most cheerfully devote to thee my very life, for I owe thee myself and my all! Amen.

HOURLY ASPIRATION
TO JESUS FOR A HAPPY DEATH.

Enlighten my eyes, that I never sleep in death, lest at any time my enemy say, I have prevailed against him.

Be thou to me a God, a protector, and a house of refuge, to save me.

My soul hath thirsted for the strong living God; when shall I come and appear before the face of God?

One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life.

Thy good spirit shall lead me into the right land; for thy Name's sake, O Lord, thou wilt quicken me in thy justice.

O clement, O pious, O sweet Virgin Mary!
Jesus! Mary! Joseph! be always in my heart
Jesus! Mary! Joseph! be always in my thoughts.
Jesus! Mary! Joseph! my last thought, my last sigh.

The Stations for Holy Thursday

STATIONS OF THE PASSION.

Jesus Christ is dead, and for us; it is to effect our redemption that he is dead. It is, then, very just and very proper to recall often to our minds the mysteries of his passion and death, and to meditate on what he suffered for us; this we can successfully do by placing before our eyes the different Stations of the Passion, which are seven in number. It is for this purpose that we subjoin these stations, which may be read every Friday, and particularly the two last Fridays of Lent. This will be found a most excellent practice, for the devotion to Christ's Passion has ever been regarded as that of the elect.

FIRST STATION.

JESUS IN THE GARDEN OF OLIVES.

O Jesus, my Saviour! who didst sweat blood and water in the Garden of Geth

semani, at sight of thy torments and my sins, and who wast pleased to divest thyself of strength to clothe thyself with our infirmity, so that an angel was sent from heaven to strengthen thee, I adore thee, bathed in thine own blood: I humbly thank thee for having deigned to suffer so much for me. I detest all the sins that have caused thee so fearful an agony, and I am resolved rather to die than ever to renew thy interior Passion. Grant me grace to conceive so great a horror of my sins, that I may henceforward resist, even at the risk of my life, the temptations of the devil, the world, and the flesh, and that I may conform in all things to thy holy will, as thou didst conform to that of thy heavenly Father. Amen.

SECOND STATION.

JESUS BEFORE ANNAS AND CAIAPHAS.

Divine Jesus, who, taken first before Annas, and interrogated by him on thy doctrine, didst receive with such admirable meekness a heavy blow from a vile menial: who, afterwards, taken before Caiaphas, was loaded with opprobrium

in presence of that haughty pontiff by the Scribes and Ancients of the people, for having declared thyself the Son of God, and that thou shouldst one day judge the living and the dead, as the Son of man, I compassionate the outrages then inflicted on thee, and I deplore the blindness of Caiaphas, who, from the office he held was bound to examine the truth of the charges brought against thee. and yet, far from being thy defender decreed thee worthy of death. I cast myself at thy feet, O my Judge and my King, to ask pardon for having so often buffetted and insulted thee, not only in thine own person by my enormous sins but also in that of my neighbor, since thou dost consider as done to thyself the evil done to him. I resolve henceforth to suffer, for thy sake, all the injuries I may receive, and never more to offend thee in the person of my brethren, by word or action, by anger or revenge.

THIRD STATION.

JESUS BEFORE PILATE AND HEROD.

Thanks be to thee, O sweet Jesus, who placed at the tribunals of Pilate and He-

rod, interrogated by those pagan judges, didst return no answer to all the calumnies and accusations brought against thee, but didst stand silent and submissive like a lamb in the hands of the shearer. Before one thou couldst have manifested thy royalty, and made him sensible of the truth, before the other thou couldst have done miracles which would have commanded his respect and hindered him from treating thee as a fool, and clothing thee in a white garment by way of derision. Grant me grace to restrain my tongue and to bear patiently with slander and contumely. May I suffer them without a murmur, as thou didst suffer to be despised by Herod and all his court, and to be placed on a par, by Pilate, with a seditious robber and murderer. Give me strength to resist the persecution of my enemies, so that, according to thy principles, I may possess my soul in patience, that I may thus gain over those who do me wrong, and that, finally, receiving all with thanksgiving, I may solely refer all to the greater glory of thy holy name. Amen.

FOURTH STATION.

JESUS SCOURGED IN PILATE'S HALL

O Jesus! innocent victim, nourished and, as it were, filled with patience, I adore thee fastened to the pillar to be scourged, and offering to thy heavenly Father the blood thou art about to shed during that cruel torture. My heart is the more touched by the pitiable state to which thou art reduced, because it was I who struck thee by the hands of those merciless executioners, who have torn and mangled thy flesh. I hear thy voice in the depth of my heart, saying: "My child, thou sinful soul, I have suffered these countless blows, this cruel scourging, for thy impurities and criminal liberties, to expiate thy inordinate love of thy flesh, thy sensuality, thy immodesty, thy self-indulgence. It is for thee that I have suffered such deep wounds. Ah! Lord, I confess my fault, and I beseech thee, through thy sorrows, to sanctify my soul and body, to wash both in thy precious blood, and never suffer them to be defiled by sin. Heal my wounds by thine, and as thou didst consent to be stripped of thy garments and tied naked

to a pillar, strip me of the old man and his criminal works, to clothe me anew in the robe of holiness and justice."

FIFTH STATION.

JESUS ASCENDING MOUNT CALVARY.

Jesus, the greatest of all kings, who, after being crowned with thorns, but not yet satiated with torments or opprobrium, although wholly exhausted of strength, wouldst still bear to Mount Calvary the Cross on which thou wert to die, I adore thee in this stage of thy passion. I kiss, in spirit, the prints of thy sacred feet, and am amazed when I think of all thou wert pleased to endure on that painful journey, that strange journey which thou didst undertake for me; the insupportable burden thou hadst to bear, and the extreme weakness of thy body, already enfeebled by so many sufferings. Grant me grace to embrace courageously all the crosses which it may please thy providence to send me: and since thou invitest me to come to thee, to renounce myself and bear my cross, give me strength to accomplish what thou commandest, and grace to

profit by the advice thou gavest to the holy women, to weep for themselves and their children rather than for thee. Oh that I may weep with them, but for the hardness of my heart and the ingratitude of my crimes, which are the true cause of thy sufferings.

SIXTH STATION.

JESUS ON THE CROSS.

This, O my Redeemer and my God! this is the most painful of the Stations of thy Passion, and it is also the most ignominious. This is the Station of death; the others were but transient, but this is permanent; there thou remainest, there thou breathest, there thou consummatest the sacrifice. This, then, is the grand proof of thy love for men; it is not the nails which have fastened thee to that infamous gibbet, but thy tender charity for us, thy enemies. I love thee, I adore thee, I attach myself to thee for ever, O my divine Redeemer! and I beseech thee to accomplish thy word in me by drawing me so to thee, that, being detached from all things here below, I may think only of suffering with thee

and lying with thee on the cross. O Jesus, my life, who didst die for me! O immaculate Lamb, sacrificed for my salvation! victim of love and patience, who couldst, if thou wouldst, have descended from the cross in spite of thine executioners, secure me in virtue: that I may rather lose my life than crucify thee in my heart. Into thy hands I commend my spirit, and since thou, by thy death, didst open to me the way to Pardise, establish me in that happy abode of the blessed, and then I shall never more fear to leave thee or to lose thee.

SEVENTH STATION.

JESUS IN THE TOMB.

After so many torments, O my Saviour, it was time to enter upon thy rest. The innocence of thy life, and still more the divinity of thy person required an honorable burial, a glorious tomb, a quiet and peaceful dwelling. And this they give thee, O Lord, after embalming thy body, which is placed in a new sepulchre; virgin hands perform that kind office; the angels of peace are assiduous in their attention, and thy faithful ser-

vants, who were present in spirit at thy tomb, are not slow to offer thee in person the homage of their joy and affection; bury with thyself, if thou wilt, all my senses and all my desires, enshroud me as it were with thy precious merits, and embalm me with the sweet perfume of thy holy death and thy ineffable virtues. Hide me in the wound made in thy heart by the spear, that it may serve me as a tomb richer than any marble. There, inaccessible to all the seductions of this world, I will live as a stranger on the earth, till that happy time when I can enjoy the fruition of thy blessed sight in my celestial home. Amen.

ST. AUGUSTINE.

Look upon his Wounds made in hanging for us; his Blood shed in dying for us; the price he paid to redeem us. His Head he bows to kiss us; his Heart he opens to love us; his Arms he stretches out to embrace us; his whole Body he exposes to redeem us! Think how great are these things: weigh them in the balance of thy heart, that he may be all fixed within thy heart, who, for thee, was all fixed upon the Cross.

A TWOFOLD ROSARY OF OUR LORD JESUS CHRIST.

Which may be said either in honor of the seven Blood-sheddings of Jesus Christ, or in honor of his five sacred Wounds.

The first Rosary has seven decades:

It is to be said thus:

Begin with the Apostles' Creed, *I believe, &c.*

At each decade say *once* the Lord's Prayer, and the following salutation *ten* times, with the variation only of the mystery of the Blood-shedding in each decade:

Hail, most sweet Lord Jesus Christ, full of grace, there is mercy with thee. Blessed be thy most holy Life, Passion, and Death, and blessed be thy Blood which thou hast shed for us, &c.

At each salutation, after *shed for us*, add:

To decade I. In thy circumcision.
II. In thy agony.
III. In thy scourging.
IV. In thy crowning with thorns.
V. In the stripping of thy garments.
VI. In thy crucifixion.
VII. In the opening of thy side.

At the end of every decade, or last salutation, subjoin the following aspiration to the most blessed Virgin Mary.

Holy Mary, sorrowful Mother, by the sword of sorrow which pierced thy soul, obtain for us the fruit of the Blood of Jesus Christ thy Son, now and in the hour of our death. Amen.

The recital of this Rosary may be seasoned with various pious affections, applications, and intentions. Each decade for instance, may be directed severally, either against the seven capital sins, or to the imitation of the seven principal virtues of Christ, as example,

Decade I. For Christ's humility.
II. For his meekness.
III. For his patience.
IV. For his obedience.
V. For his goodness.
VI. For his charity.
VII. For his bounty.

And for this purpose an epithet suited to recall the memory of those virtues may be added to the beginning of the salutation in every decade: as,

1. Hail, most humble.
2. Most meek.
3. Most patient.
4. Most obedient.
5. Most gracious.
6. Most loving.
7. Most bountiful Lord Jesus Christ, &c.

This Rosary may be said also for the seven gifts of the Holy Spirit, or for the seven benefits con

tained in the Lord's Prayer. Also, since it is by the Blood of Christ that the seven Sacraments have each their own efficacy, this Rosary may be offered for obtaining the saving use of the Sacraments for each of their recipients. Thus,

Decade I. For the baptised,
II. For the confirmed,
III. For penitents,
IV. For communicants,
V. For the ordained,
VI. For the married,
VII. For the dying.

The second Rosary, relating to Christ's most sacred Wounds, has five decades, to be repeated as before.

To each salutation, again, after *shed for us*, add:

To decade I. From the wound in thy right foot.
II. From the wound in thy left foot.
III. From the wound in thy right hand.
IV. From the wound in thy left hand.
V. From the wound in thy heart.

At the end of each decade add the aspiration to the most holy Virgin, *Holy Mary*, &c., as above.

Here, then, you have a method most easy and useful to man, and most pleasing to God, of commemorating daily the Passion of our Lord Jesus Christ, the Mysteries of which are thus readily recalled to the memory.

SEVEN THANKSGIVINGS

IN RELATION TO THE SEVEN BLOOD-SHEDDINGS OF JESUS CHRIST.

AGAINST THE SEVEN CAPITAL SINS.

I.

O most humble Lord and Master, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because in thy tender age, namely, on the eighth day of thy mortal life, it was thy will to shed for us thy precious and innocent Blood; and, like a true son of Abraham, to bear the pain of Circumcision.

By this most holy shedding of thy Blood, I implore of thee the grace of humilty, against all pride and worldly vanity. *Our Father. Hail Mary.*

II.

O loving Pelican, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because in the garden, out of the exceeding anguish of thy Heart, thou pouredst forth a Bloody Sweat, and offeredst it to thy Father with the most ready resignation of one who was to die for us.

By this most holy shedding of thy Blood, I implore of thee the grace of bountifulness,

against all cupidity and avarice. *Our Father. Hail Mary.*

III.

O most chaste Spouse, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because, in the hall of Pilate, thou sufferedst thyself to be mercilessly bound, and thy virgin flesh to be most cruelly scourged and torn.

By this most holy shedding of thy Blood, I implore of thee the grace of chastity, against all sensuality and lust. *Our Father. Hail Mary.*

IV.

O most meek Lamb, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because thou sufferedst thy sacred Head to be crowned with sharpest thorns, and to be struck from above with a hard reed.

By this most holy shedding of thy Blood, I beg of thee the grace of meekness, against all anger and desire of revenge. *Our Father. Hail Mary.*

V.

O most sweet and abstemious of guests, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, for the stripping of thy garments, which thou sufferedst both before and after the carrying of the

Cross, not without the most painful renewal and aggravation of thy Wounds.

By this most holy shedding of thy Blood, I beseech of thee the grace of sobriety and abstinence, against all gluttony and surfeiting *Our Father. Hail Mary.*

VI.

O most good and faithful Samaritan, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because in thy burning love for us thou offeredst for our redemption thy most holy Hands and Feet, to be horribly dug into and fastened to the wood of the Cross.

By this most holy shedding of thy Blood, I beg earnestly the grace of brotherly charity, against all envy and jealousy. *Our Father. Hail Mary.*

VII.

O most zealous High Priest, Jesus Christ, true God and man! to thee be eternal praise and thanksgiving, because thou sufferedst thy sacred Side to be pierced, laid open, and wounded.

By this most sacred shedding of thy Blood, I humbly ask of thee the grace of holy fervor and zeal, against all slothfulness and torpor in thy service, and in all exercises of piety *Our Father. Hail Mary.*

PRAYERS ON THE FIVE WOUNDS OF OUR LORD.

O most lovely Redeemer of my soul, prostrate before thee on the Cross, my conscience reproaches me with having by my own hands transfixed thee to that Cross as often as I have committed grievous sin, displeasing thee by my monstrous ingratitude. O my God, my most perfect and sovereign good, and worthy of all my affections as my constant benefactor I, miserable that I am, cannot undo my evil deeds as I would, but with deep sorrow I abhor them as having offended thine infinite goodness, and kneeling at thy feet, I will at least endeavor to compassionate thee, to thank thee, to implore of thee pardon and amendment of life; and with my heart on my lips, I thus say:—

O Lord Jesus Christ, I most humbly adore the most sacred wound in thy LEFT FOOT. I give thee thanks for that cruel pain, suffered with so much love and

charity. I condole with thee in thy torments, and with thy most afflicted Mother. I humbly beg pardon for all my sins, which I lament more than all imaginable evils, because they offend thee, O infinite goodness! And I resolve never more to sin. O! bring with me all sinners to a true conversion, and give them light to discover the heinousness and the enormity of a mortal sin.

Our Father, &c. Hail, Mary, &c. Glory, &c.

O Lord Jesus Christ, I humbly adore the most sacred wound in thy RIGHT FOOT. I give thee thanks for that cruel pain, endured with so much love and charity. I condole with thee in thy torments, and with thy most afflicted Mother. Grant me strength against all temptations, and prompt obedience in the execution of thy Divine will. Comfort, O Jesus, all poor miserable, afflicted, tempted, and perse cuted persons. Most just Judge, govern those who administer justice, and assist all laborers in the care of souls, whether among Christians or Infidels.

Our Father, &c. Hail, Mary, &c Glory, &c.

O Lord Jesus Christ, I humbly adore the most sacred wound in thy LEFT HAND. I give thee thanks for that cruel pain endured with so much love and charity I condole with thee in thy sufferings, and with thy most afflicted Mother. Delive. me from the pains of hell, and grant me patience and conformity to thy blessed will in all the adversities of this life. I offer unto thee all my exterior and interior sufferings, in satisfaction for my sins, which have so often deserved eternal torments. Pardon all my enemies, and others ill-affected towards me. Bless the sick with patience and health; and support, with thy assisting grace, all who are in their agony, that they may not perish.

Our Father, &c.

O Lord Jesus Christ, I humbly adore the most sacred wound in thy RIGHT HAND. I give thee thanks for that cruel pain, endured for me with so much love and charity. I condole with thee in thy torments, and with thy most afflicted Mother. Grant me a firm and resolute will in all things relating to my salvation. Bless me with the grace of final

perseverance, to secure the enjoyment of that glory which was purchased with the price of thy most precious blood. Grant likewise, O Jesus, peace and relief to the souls in purgatory; and daily advance thy holy servants in this world, in the paths of virtue and perfection (especially those who are of this confraternity.)

Our Father, &c.

O Lord Jesus Christ, I most humbly adore the sacred wound in thy BLESSED SIDE. I give thee thanks for the exceeding love manifested towards us at the opening of thy sacred heart. Grant me a pure and perfect charity, that loving thee above all things, and all things for thy sake, my soul may breathe its last in the purest sentiments of divine love. I humbly beg of thee, O Jesus, to protect thy holy Catholic Church, to direct thy governing Vicar, upon earth, and all ecclesiastical orders and pious persons who are instrumental in bringing souls to their duty. Preserve in thy holy service all Christian kings and princes. Bring back into the way of salvation all those

who have gone astray, whether through malice or ignorance. Subject unto thy sacred yoke all infidels, heretics, and all the enemies of thy holy Name.

Our Father, &c.

Let us pray.

O God, who for the redemption of mankind didst vouchsafe to be born, to be circumcised, to be rejected by the Jews, to be betrayed by a kiss, to be fettered like a malefactor, and like an innocent lamb to be led to slaughter, to be ignominiously brought before Annas, Caiaphas, Pilate, and Herod, to be accused by false witnesses, to be scourged with whips, buffeted, defiled with spittle, crowned with thorns, stripped of thy clothes, fastened to a cross, placed between two thieves, and to taste of vinegar and gall; by these most grievous pains, which I, however unworthy, &c. commemorate, and by thy most sacred death and passion, deliver me from the pains of hell, and conduct me whither thy mercy did conduct the penitent thief, who was crucified with thee, who with

the Father and the Holy Ghost, livest and reignest for ever. Amen.

O Lord Jesus Christ, God of my heart, by those five wounds, which thy love for us inflicted on thee, succor thy servants whom thou hast redeemed with thy precious blood. Amen.

Most merciful Redeemer; by those ineffable torments, and the immense grief which thou wast pleased to suffer for me, a contemptible creature, especially when thy blessed soul was bitterly separated from thy body, I humbly beseech thee to secure my soul at the hour of its departure, and comfort me then, as thou didst the penitent thief, with the blessed assurance that I shall be with thee in Paradise. Amen.

Let us say thrice the "Our Father," and the "Hail, Mary," in memory of the three hours our Redeemer hung upon the cross, for the souls of the faithful departed in this congregation. "Our Father," &c.

Let us say once the "Our Father," and the "Hail, Mary," for such as are in the deplorable state of mortal sin. "Our Father," &c.

Let us likewise say once the "Our Father," and the "Hail, Mary," for the person who is to die next in this congregation, that he may depart happily.

fortified with the holy sacraments of the Church. "Our Father," &c.

Let us dispose ourselves, by acts of perfect contrition, and pure love of God, to receive profitably the Benediction of our Lord and Saviour, in the adorable Sacrament of the Altar.

100 days indulgence daily to those who recite the above. To those who shall have recited them at least ten times a month, a Plenary indulgence twice a year, on the invocation of Holy Cross and Exaltation of Holy Cross.

O merciful Redeemer, and God of infinite patience; great is my confusion at appearing in thy Divine presence, because I have so frequently preferred vile and contemptible creatures before thee, the Almighty Creator of the universe.

I, who am but a miserable worm of the earth, do utterly detest my presumption in sinning in thy most pure sight. I acknowledge that I am a notorius criminal, and I plead guilty at the bar of thy dread tribunal. Thou mightest have been glorified in thy justice, by striking me suddenly dead, and condemning me to eternal flames for base indignities offered to thee; but thou wast pleased to be glorified in the high prerogative of thy mercy, by calling me back to repentance. I abhor all

my crimes of thought, word, and deed, not only for the fear of punishment, and the hope of reward, but likewise for thy own sake, and because thou dost abominate them infinitely. O God of majesty and mercy, look upon the sacred marks in thy hands, feet, and side, which thou still retainest in thy glorified body, to plead in my behalf. By that tender love which induced thee to create, redeem, and sanctify me, unite the abyss of thy merits to the abyss of my misery. Strengthen my weakness, confirm this my resolution of never offending thee more. O, rather let me lose every thing, with life itself, than lose thy favor by mortal sin. My heart was created for thee, and I love thee more than myself. Every day of my life, and especially that on which I shall expire, I will strive to love and serve thee for thy own sake, my God and my Creator. O Saviour of perishing mankind, who openest thy hand, and fillest every creature with benediction, give me now such a blessing as thou didst bestow on thy beloved disciples, when ascending in triumph from the mountain of Olives, that I may live and die in this happy disposition. Amen.

LITANY OF OUR SAVIOUR'S PASSION,

FOR FRIDAYS AND FOR LENT.

By St. Augustin.

I. O dearest Jesus, so sorrowfully praying to thy Father in the Garden, whilst trembling with agony, and covered with a sweat of blood; have mercy on us.

II. O dearest Jesus, betrayed by a traitor's kiss into wicked hands, seized upon, and bound like a robber, and abandoned by thy disciples; have mercy on us.

III. O dearest Jesus, by the unjust council of the Jews, found guilty of death, led to Pilate as a malefactor, spurned and mocked by unjust Herod; have mercy on us.

IV. O dearest Jesus, stripped, of all thy garments, and most cruelly scourged at the pillar; have mercy on us.

V. O dearest Jesus, crowned with thorns, buffeted, smitten with a reed, blindfolded, covered with a purple garment, derided in every way, and saturated with contempt; have mercy on us.

Have mercy on us, Lord, have mercy on us.

VI. O dearest Jesus, less valued than the robber Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross; have mercy on us.

VII. O dearest Jesus, laden with the cross of wood, and led to thy place of punishment like a lamb to slaughter; have mercy on us.

VIII. O dearest Jesus, ranked among thieves, blasphemed and derided, with gall and vinegar insulted in thy thirst, and from the sixth to the ninth hour left hanging on the cross in dreadful torment; have mercy on us.

IX. O dearest Jesus, extended lifeless on the gibbet of the cross, in presence of thy Holy Mother pierced with a lance, and shedding blood and water in one mingled stream; have mercy on us.

X. O dearest Jesus, taken down from the cross, and by thy virgin Mother bathed with tears of most bitter sorrow; have mercy on us.

XI. O dearest Jesus, shrouded with stripes, marked with five wounds, embalmed with spices, and laid in the sepulchre; have mercy on us.

Have mercy on us, Lord, have mercy on us.

V. Surely he hath borne our infirmities,

And carried our sorrows.

Let us pray,

O God, &c., see p. 212.

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